

number, and the Altar with its Lamb ever sacrificed and ever immortal—all that went home to the hearts of the poor down-trodden Jewish exiles; all that was calculated to make them find in the daily *Agapæ* or celebrations of the Eucharistic sacrifice a significance, a divine and blissful Reality that could well make them feel that Heaven was not far from earth, and that the earthly house of God, though but a corner in the Catacombs, had some of the intense and unspeakable enjoyments of the Eternal Home. And so the seed of Abraham continued to be, among the Gentiles, the fruitful seed of Christianity, thanks to the skilful and loving husbandry of Peter and Paul and John and James and Jude.

Besides, all throughout Asia Minor, during the age of St. John and long afterward, such heretics as Cerinthus and Ebion denied openly, and in Ephesus itself, the divinity of Christ, although they persisted in calling themselves His followers, as do to this day among ourselves Sects that we need not name. They also taught that Christ, even as the Son of God, had no existence before the Blessed Virgin Mary. As it was to prepare an antidote to this heretical poison that St. John wrote his Gospel, and proclaimed "In the beginning was the Word, etc.," so in the Apocalypse he makes Christ Himself declare: "I am Alpha and Omega, the beginning and the end, . . . who is, and who was, and who is to come, the Almighty" (i. 8). Others, again, never ceased to say, amid the horrible and unceasing persecutions with which the young Christian Church was assailed, that she must of a necessity be crushed by the irresistible might of the hostile powers, and that there could be no reward for the Confessors and martyrs of Christ. John shows, on the contrary, that the tree of the Church waxes strong amid all the fury of the tempest, and that for those who struggle here for the good cause there is laid up an eternal reward. It is this triumph of the just which he describes in chap. xxi and xxii.

THE PARABLES OF OUR LORD JESUS CHRIST.

WELL do we know that no portion of the New Testament will be more lovingly or fruitfully read in the bosom of the Christian family than this, which embraces the divine lessons given us in the Parables. We, therefore, abstain from giving any theory of our own to enable the reader to understand thoroughly not only the sublime truths that underlie each parable in particular, but the reason that induced our Lord to teach by parables, and the general scope of this portion of His teaching. Fortunately, in our own days one of the most beautiful minds which Oxford has given to the Catholic Church, and one of those who have best caught the spirit of St. Ignatius in interpreting the Scriptures, Father Henry James Coleridge, has found a Key to the Parables. We, therefore, deem it a precious service to Christian families to abridge here for them the pregnant pages taken from "The Life of our Life."

Although in the first period of our Lord's teaching there is more than one instance of His conveying instruction in the form of a parable, as in St. Luke vii. 40-48, nevertheless, it is only a short time before the death of St. John the Baptist and the sending of His disciples on their first mission. The opposition of the Scribes and Pharisees had taken a much more violent and malignant form, not only with regard to our Lord's way of understanding how the Sabbath was to be kept, but concerning

His miracles themselves, which these wilfully blind men attributed to Beelzebub. It is near Capharnaum or Bethsaida, on the border of the Sea of Galilee, and seated on a fishing-boat near the shore and within hearing of the mixed multitude, that He began to teach in this form. It was, like fables and similitudes, a way of putting truths which the memory seized and retained. The well-disposed hearers bore the parable away with them, like a precious fruit to be eaten with delight in their own privacy. The inattentive did not care to remember and to understand, letting the precious fruit dropped from the Tree of Knowledge lie unheeded on the ground.

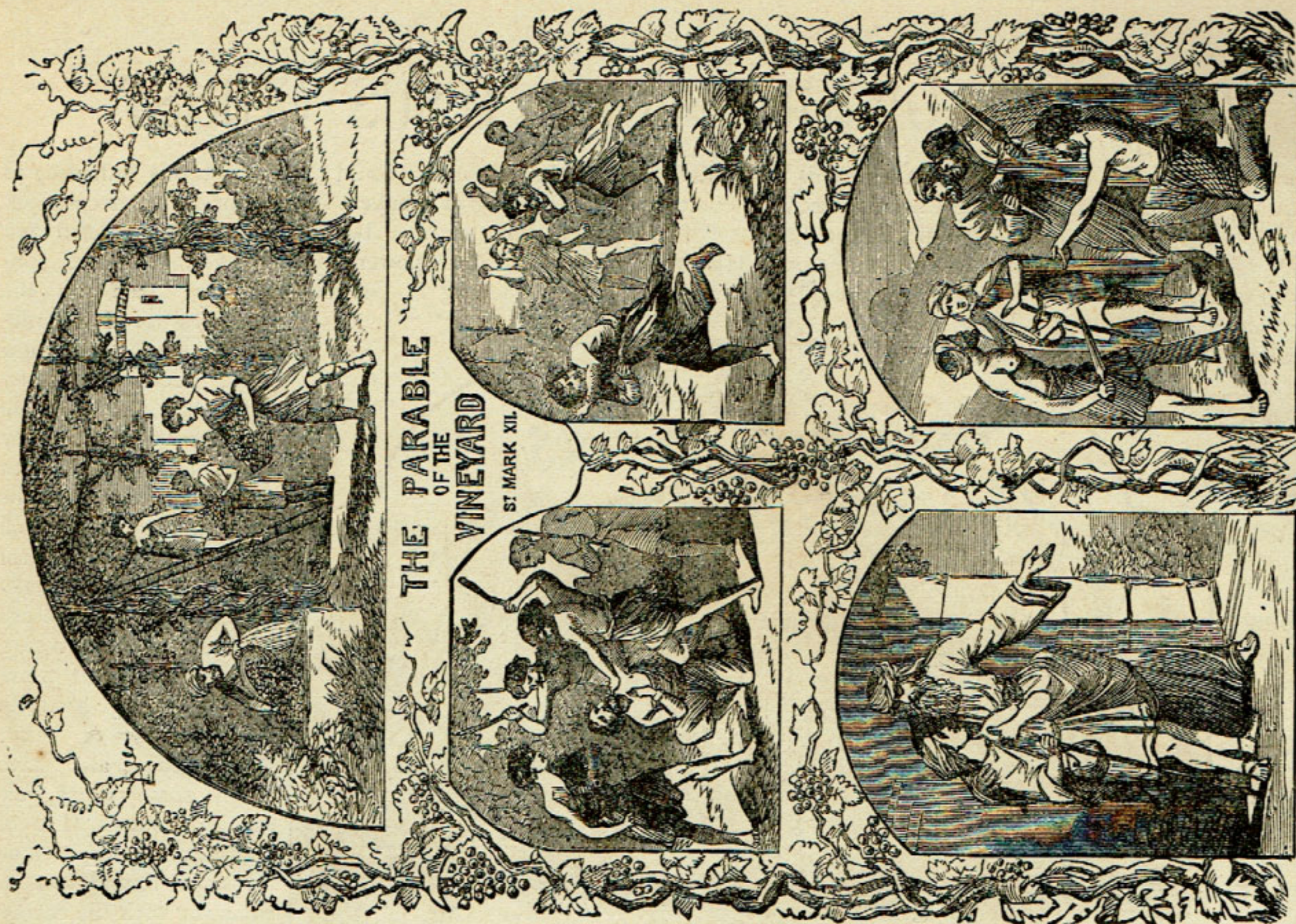
While the evil-minded hearers could not find in this indirect and covert mode of teaching or rebuke a subject for formal accusation.

"There never seems to have been a time when our Lord lost His wonderful charm and power in their eyes. But the continuance of His preaching in Galilee must have taken away the

freshness of His influence, and there must have been very many who had heard Him without profiting by what they heard, with whom, according to the inevitable law which prevails in the Spiritual order, opportunities neglected and warnings unheeded, revenged themselves, as it were, in increasing hardness and dulness of heart. There may also have been some who grew colder towards Him in proportion as it became apparent that He was in disfavor with the ecclesiastical authorities. The power of the rulers at Jerusalem was very great, as we see both in our Lord's own Life and in the history of the Acts, and when this influence was thrown continually and strongly into the scale against Him, there must have been very many whom it would tend to drive away from Him. Our Lord met this difference in the people by a change in the manner of His teaching, which is noticed as important by each of the three historical Evangelists. This form of teaching has the great advantage of being intelligible to those who are attentive and dili-

gent, and whose hearts are eager for Divine truth, while it conveys comparatively little or nothing to those who are taken up with worldly cares, or who are the servants of passion. Thus it avoids the danger of which our Lord spoke in His Sermon on the Mount, of what, using at the time a parabolic image, He called casting pearls before swine, and giving that which is holy to dogs. Again, such a method of teaching is a shield against any malevolence which may exist in a part of the audience, and on more than one occasion, as we shall see, must have baffled our Lord's enemies, watchful and insidious as they were.

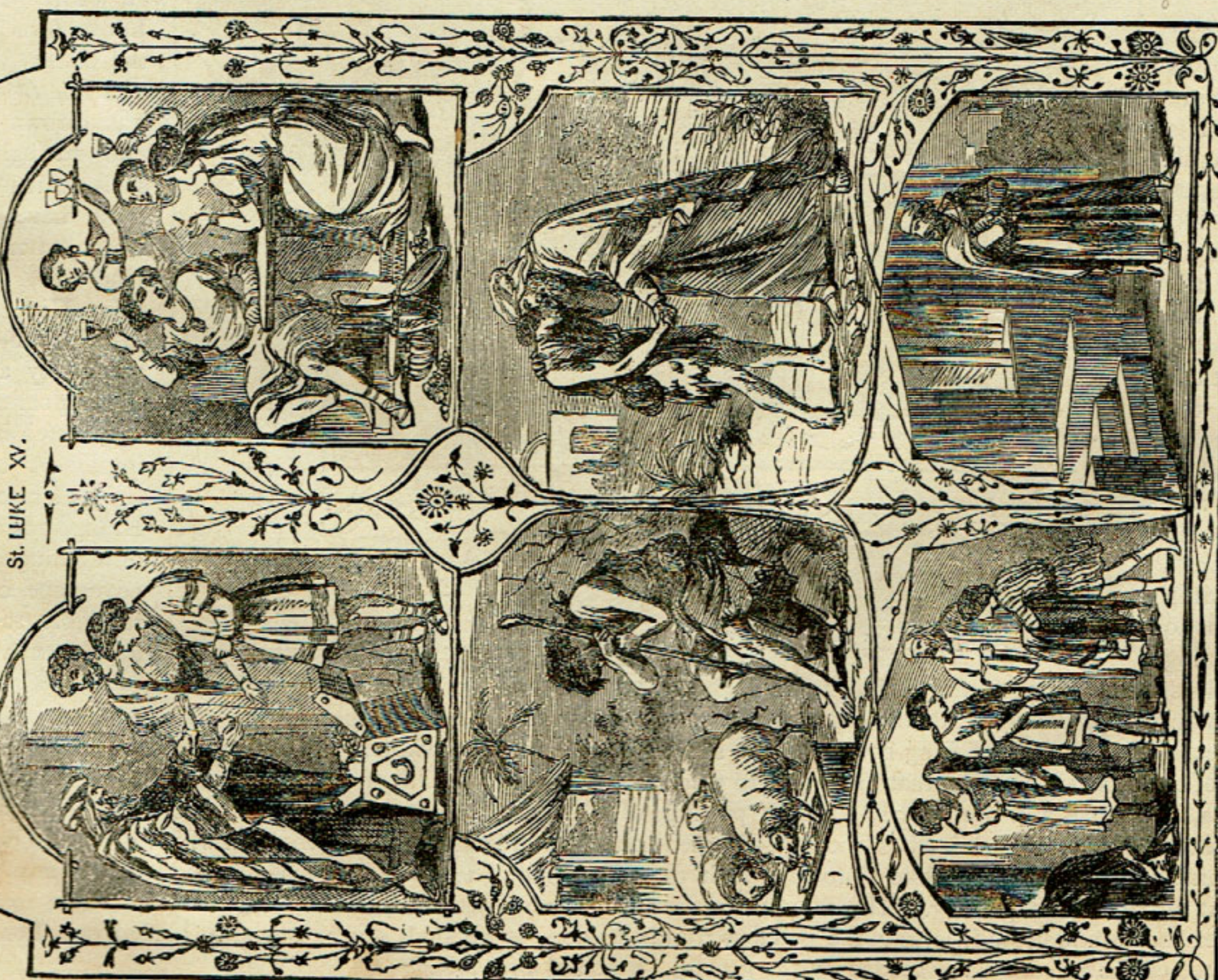




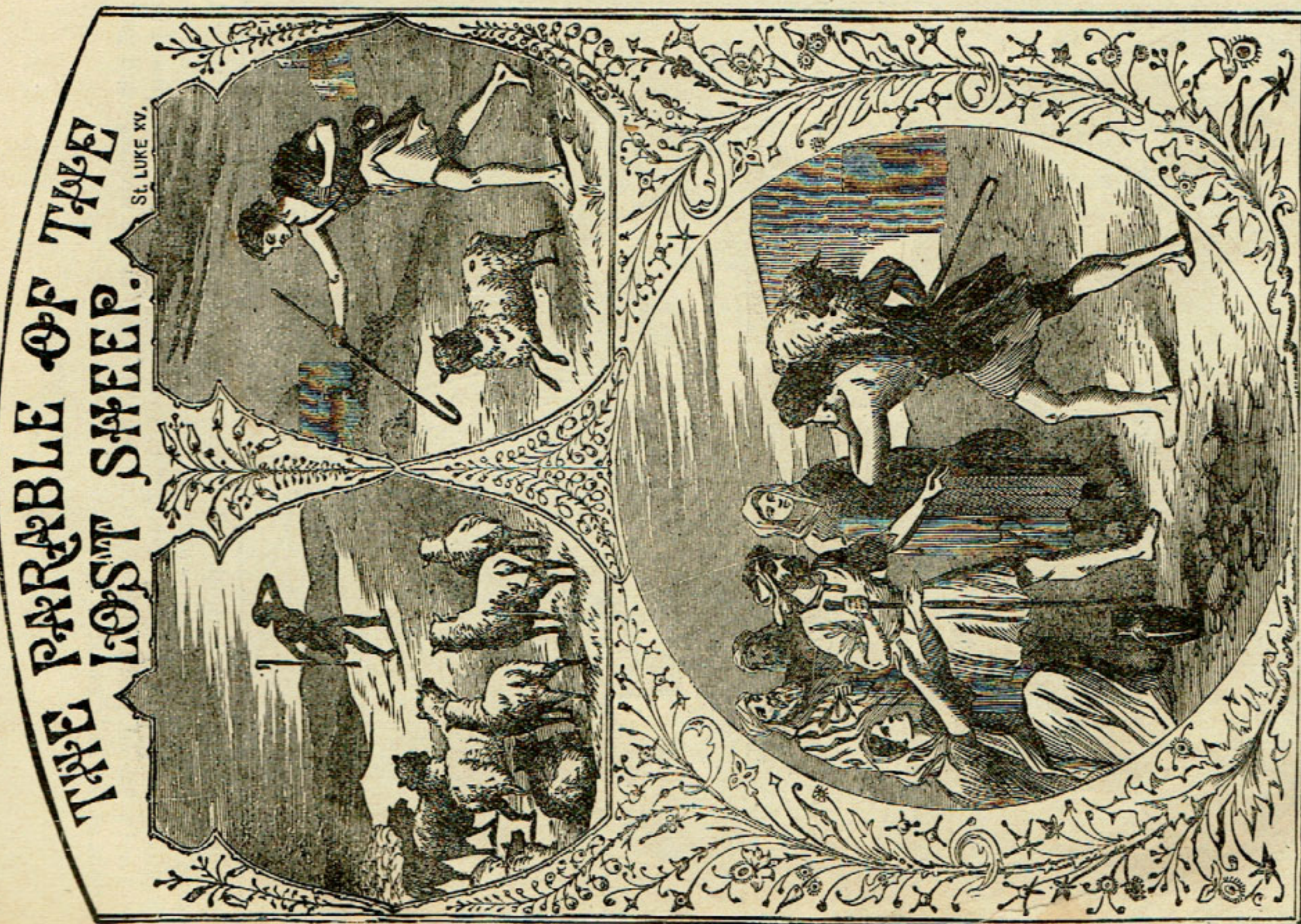
deal with the graces and mercies which are offered to them by God. These were subjects which, especially from the time when the opposition to our Lord took the form of calumnies which imputed His miraculous works to the agency of Satan, and so involved the blasphemy against the Holy Ghost, He did not wish either to hide from those whose hearts were still sound, or to thrust without reserve upon the notice of those to whom they would do harm, or whom they might prompt to still more violent hostility.

THE PARABLE OF THE PRODIGAL SON.

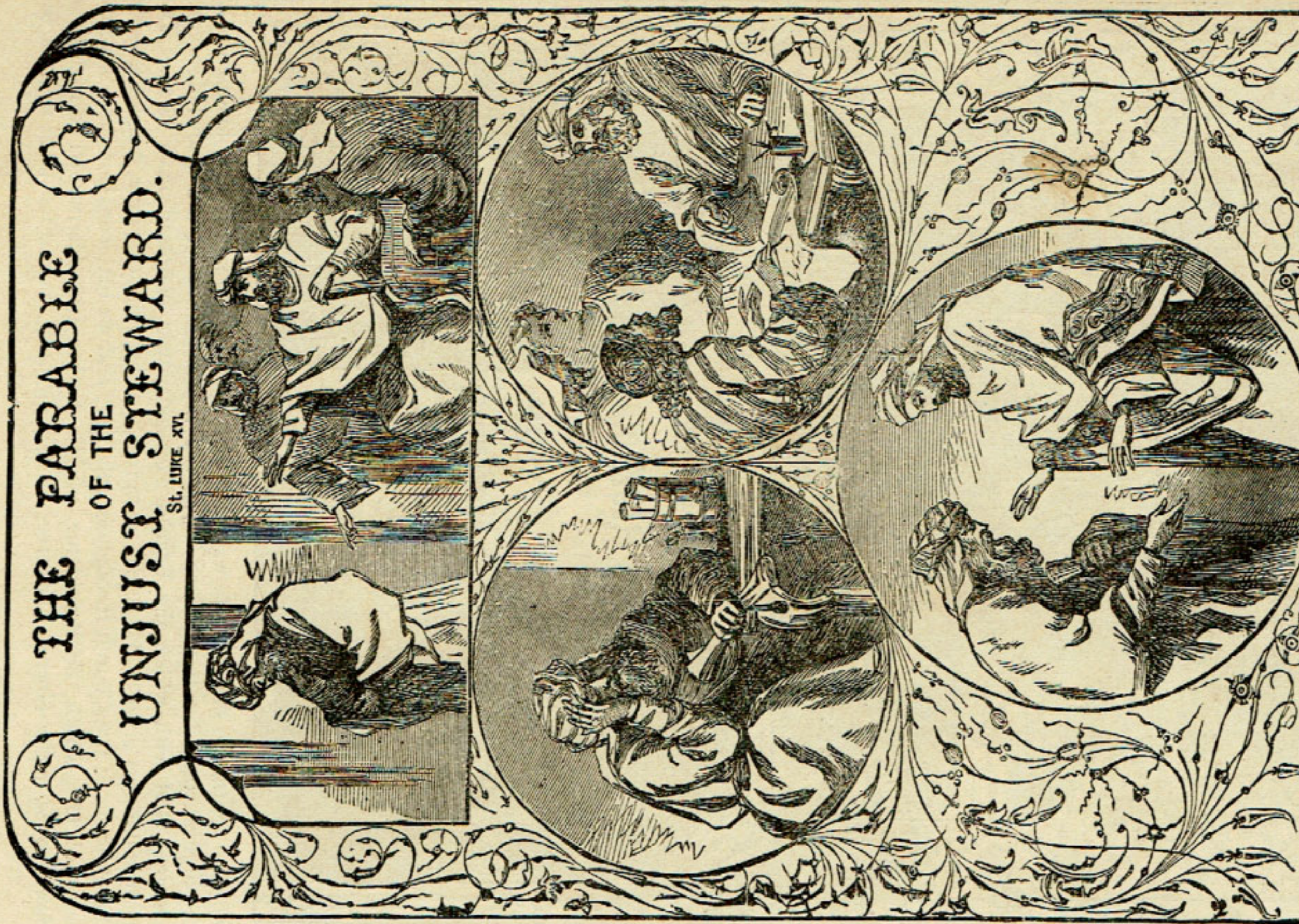
St. LUKE XV.



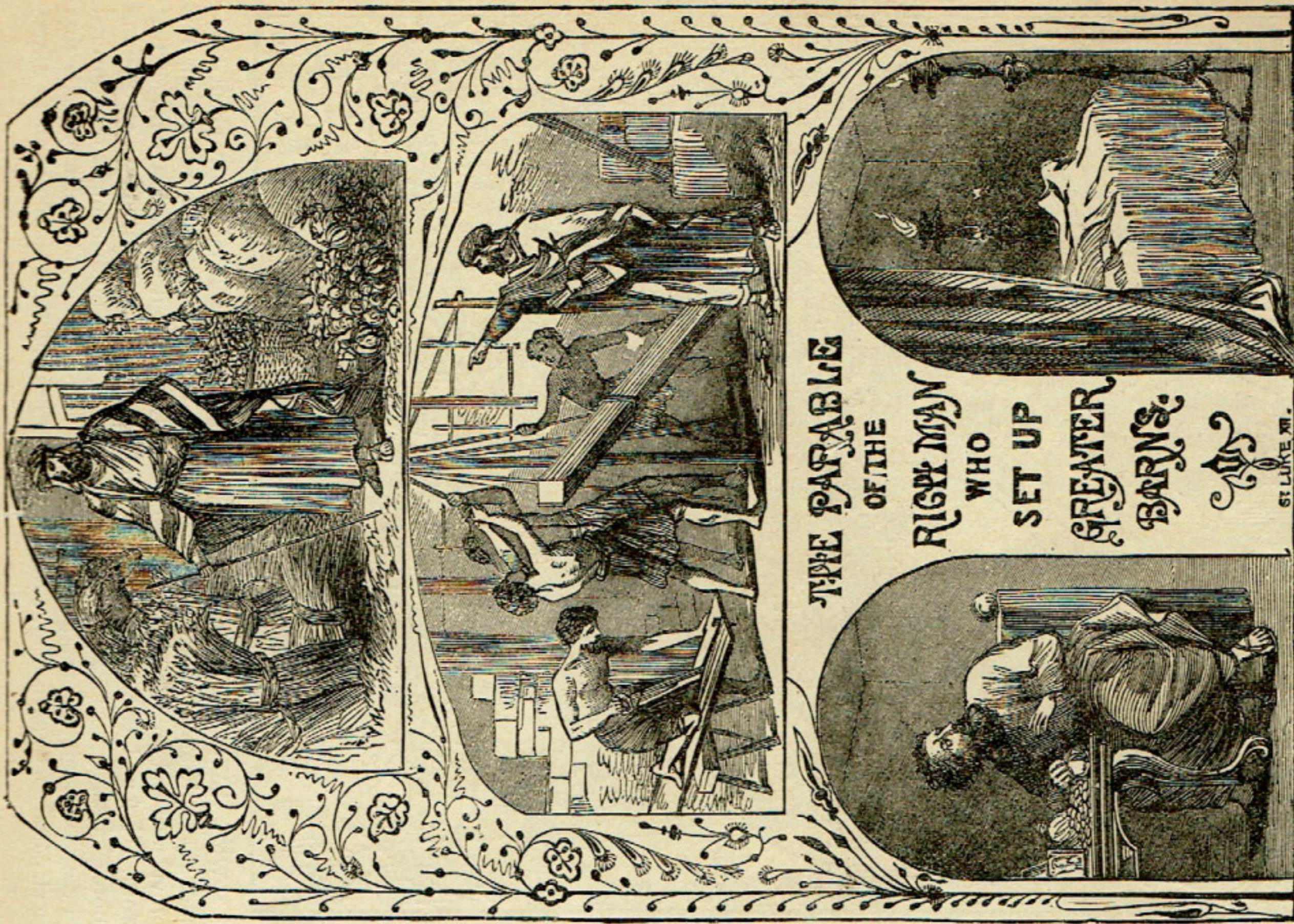
“The subject-matter of our Lord’s teaching by parables was also different from that of which the Sermon on the Mount treats, although we have several later parables in the Gospels, which seem to have the same scope, such as that of the Unmerciful Servant or the Ten Virgins. But in general the parables, especially the first great cluster of them which begins with the Parable of the Sower, seem intended to sketch certain great truths as to the character of God as manifested in the government of the world, and also the manner in which men receive and



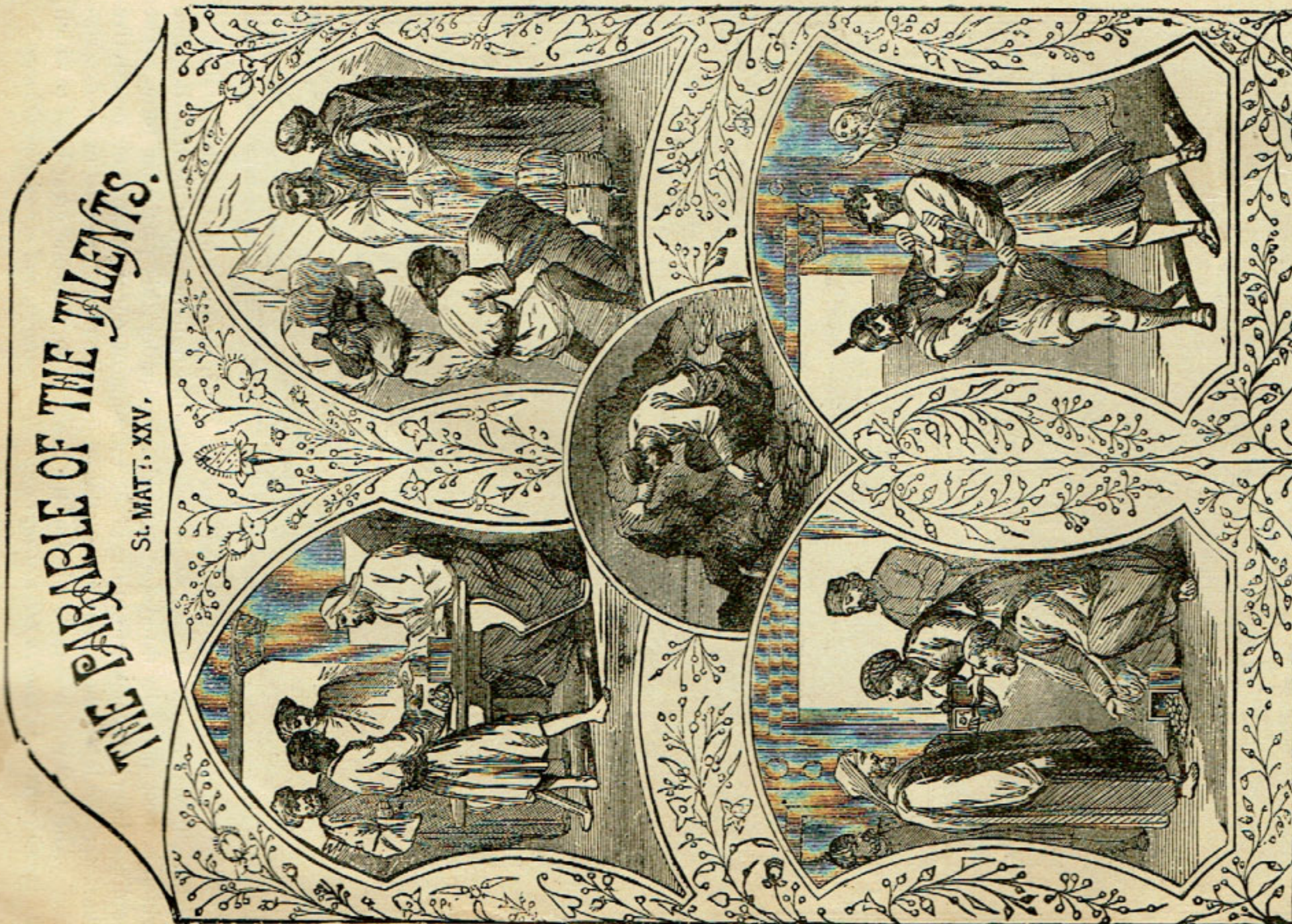
"We believe that it will be found easier to grasp the main idea of the parables as a whole, if we consider that they are meant to illustrate one great head of doctrine which is most naturally fitted for promulgation under this particular form. The parables differ, of course, from the other teaching of our Lord in their descriptive character, the lesson being left to be gathered from the truths involved in the description. And that which is the subject of the description, that one great head to which the parables refer, is, *God in His dealings with His creatures, and especially with man.*



"When the time had come for Him to teach the people more fully about God, and especially about that great revelation of Himself which is contained in His providence and in the arrangement of His Kingdom, in the widest sense of that word, He found Himself constrained to adopt this particular mode of teaching more exclusively, by means of which the mystery of the Kingdom might be enshrined in the most familiar form, a form which can scarcely escape the memory after that faculty has once taken it in, and yet be so enshrined therein as not to be thrust

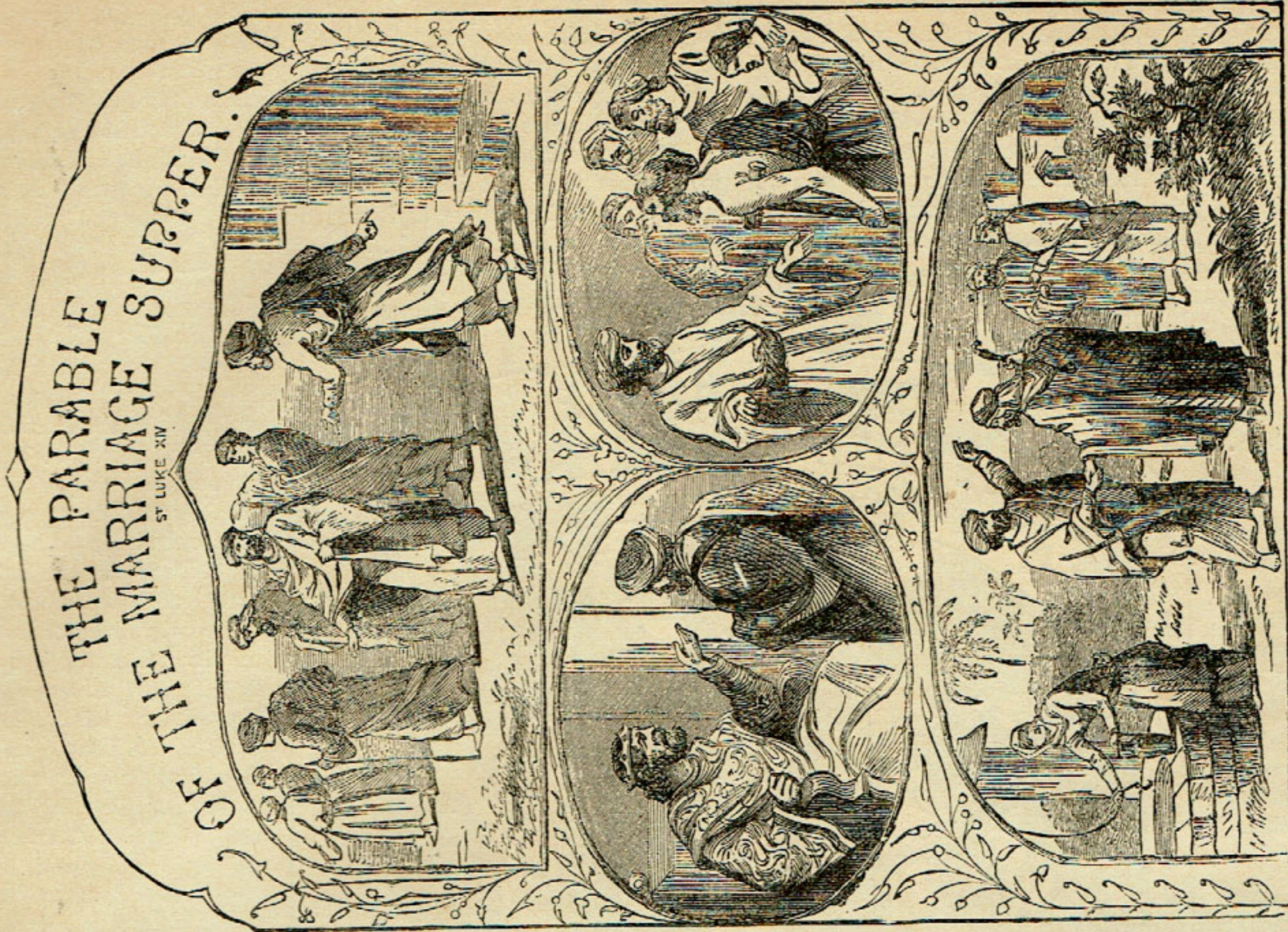


we may venture to say that He was fain to pour forth, in some form analogous to the highest song, the thoughts to which the possession of all the knowledge concerning God with which the Sacred Humanity was endowed gave birth. The knowledge thus given to Him . . . was given not for Himself alone, but for us—for the children of the Church throughout all ages; and we may consider those instructions of His, which the Providence of His Father had determined should come down to us in the Gospel narratives, as having been framed for us as well as for

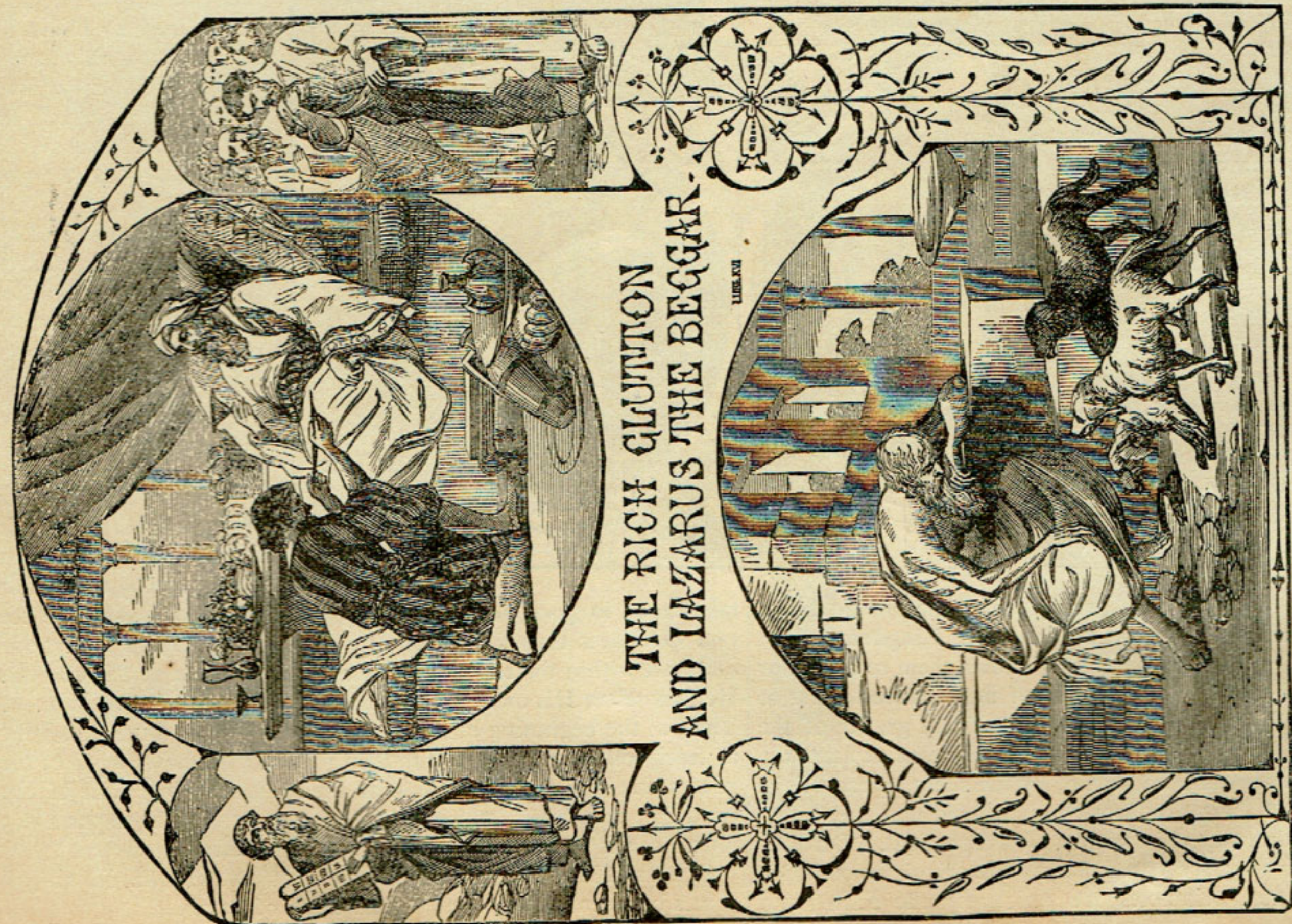


upon the notice of those incapable of understanding it, while at the same time it invited the thoughtful pondering of those whose hearts were already to some extent enlightened concerning it. If we might be so bold as to compare what passed in our Lord's Sacred Heart with what is noblest and best in the working and productions of the most gifted of men—

Those whose hearts are beating high
With the pulse of poesy—



"The first of all the formal parables, which is also one of those few parables which our Lord Himself has explained in detail, seems at first sight to be a description of the different ways in which the word of God—in whatever form and under whatever dispensation—is received by man. But it is commonly called the Parable of the Sower (St. Matt. xiii.; St. Mark iv.; St. Luke viii.), from its first words and from its principal figure, God, who sows His seed broadcast and with so much profusion, and seems, as has so often been remarked, in both His material and His



those to whom they were immediately addressed . . . We cannot, then, be far wrong if we venture to approach the parables of our Lord with this thought in our minds—that they contain more, perhaps, than any other part of His teaching, His description of His Father in His dealings with those who belong to Him. Let us allow ourselves to suppose that to these applies, at least as fully as to any other part of His discourses, the text: 'The only-begotten Son, who is in the bosom of the Father, He hath declared Him. . . .'

spiritual creation, to waste so many beginnings which do not come to maturity, for the sake, if we may so speak, of the rich and multiplied beauty and fruitfulness of a few. This law which runs through the whole of God's Kingdom, as far as we know it, suggests many truths concerning Him—His magnificence and liberality, the manner in which even imperfect works, as they seem to us, manifest His glory, the dignity which His grace gives to those who co-operate with it, and the like; while it has a clearer significance when seen working on creations of free beings, who can co-operate with that grace or not, and furnishes a silent commentary on the failure of our Lord's own particular mission of which He had

lately been so mournfully complaining. The minute details of the parable, giving so vivid a picture that we almost seem to see the spot near the sea-shore from which every feature of the image may have been taken, are explained by our Lord of the different circumstances under which so much of the good seed of the Word of God is wasted, while only a part of it takes root in good ground...

"The next parable, known as that of the Tares or Cockle (St. Matt. xiii.), tells us still more about the mystery of the Kingdom, for in this not only is the good seed wasted, but bad seed is actually sown, and springs up by the side of the good that is not wasted. How many of the difficulties as to God's providence may not be solved by the simple words, 'Suffer both to grow until the harvest?'... The six parables—those of the Seed that grows secretly, of the Grain of Mustard-seed, of the Leaven, of the Hidden Treasure, the Precious Pearl, and the Draw-net—which follow those of the Sower and the Tares, may be considered as completing, each by the addition of some special feature, the picture drawn by our Lord in His general dealings in His Kingdom. God addresses Himself to His creatures, and allows them to accept or refuse Him... The image of the grain of mustard-seed seems to represent the outward development and magnificent growth of the work of God in the world, while that of the Leaven explains the law of its growth, which is from within, by the silent spread of the influence of grace... It need not be questioned that these parables, like many others, are historical and prophetic. But they come true in history, because they represent the principles on which God works, and these principles are ultimately the echoes and

reflections of His character, His wisdom, His patience, His winning ways with His creatures—that sweetness with which He 'ordereth all things' of which the Scripture speaks...

"In the parables of the Pearl and of the Treasure the holy instinct which seeks the pearl comes from Him, and the seeming accident of finding the treasure comes from Him, as well as the grace by which he that finds either pearl or treasure understands its value, and has the courage and prudence to sell all that he has and give it for what he has found... Another interpretation of these two parables... applies them directly to God, Who seeks or finds human nature, the human soul, the Church, the great body of His elect, and gives Himself and all that He has in the incarnation to make the treasure or the pearl His own... The primary meaning of the parables may be to represent the action of God in seeking us, the one great ineffable, inexplicable outpouring of love of which Creation is the first fruit, Preservation, Providence, Redemption, Sanctification, and Glorification in the possession of God by the beatific vision forever, the final crown; and the sense which speaks to us of the return of the tide of love from our small and miserable hearts towards God, a return set in motion and guided and maintained by Himself, may be not only true, though secondary, but absolutely involved in and founded on and a part of the first. The parable of the Draw-net comes in at the end of the first series of parables as answering to and in a certain sense balancing the parable of the Sower. For in that first parable we have the image of God scattering His seed at random, as it appears, and submitting to the loss of a great part of it for the sake of the return brought in by that which



takes root in good soil. In the parable of the Draw-net we see that God acts thus for His own purposes, and brings both good and bad within the range of His action, in order that in the end He may select His own and reject those who are not to be His... Thus, at the beginning of this series of parables, God is represented as freely offering His grace to men who in various ways reject the good seed; and now at the end of the series, the other side of the truth is put forward, and it is God who rejects and even punishes; for no one is rejected by Him save through fault of his own."

The parable of the Unmerciful Servant (St. Matt. xviii. 21-35) comes between the first and second series of parables.

CONTENTS

OF THE

BOOKS OF THE OLD AND NEW TESTAMENTS.

GENESIS.	CHAP.	LEVITICUS.	CHAP.	NUMBERS.	CHAP.	JOSUE.	CHAP.
CREATION.....	1	God's promise renewed.....	6	Nature of sacrifices.....	22	Idolaters to be stoned.....	13
Formation of Man.....	2	Moses goeth to Pharaoh.....	7	Feasts of the LORD.....	23	Of meats, clean and unclean.....	14
The Fall.....	3	Plague of frogs.....	8	Salomith's son.....	24	Of the year of release.....	15
Death of Abel.....	4	Plagues continued.....	9	The Jubilee.....	25	The feast of the Passover.....	16
Generations of Adam.....	5	Plagues continued.....	10	Obedience required.....	26	The choice and duty of a king.....	17
The Ark.....	6	The Israelites borrow jewels.....	11	Nature of vows.....	27	The priests' portion.....	18
The Deluge.....	7	Passover instituted.....	12			Cities of refuge appointed.....	19
Waters assuaged.....	8	Departure of the Israelites.....	13	NUMBERS.		The priest's exhortation before battle.....	20
Death of Noe.....	9	Egyptians drowned.....	14	The tribes numbered.....	1	Expiation of uncertain murder.....	21
Noe's generations.....	10	The song of Moses.....	15	Order of the tribes.....	2	Of humanity toward brethren.....	22
Babel built.....	11	Manna and quails sent.....	16	Levites appointed priests.....	3	Divers laws and ordinances.....	23
Call of Abram.....	12	Moses builds an altar.....	17	The service of the Caathites.....	4	Of divorce.....	24
Abram and Lot.....	13	Moses meets his wife and sons.....	18	Trial of jealousy.....	5	Stripes must not exceed forty.....	25
Battle of the kings.....	14	God's message from Sinai.....	19	Law of the Nazarite.....	6	Of the offering of first-fruits.....	26
Abram's faith.....	15	The ten commandments.....	20	Offerings of the princes.....	7	The law to be written on stones.....	27
Departure of Agar.....	16	Laws against murder.....	21	Levites consecrated.....	8	Blessings and curses declared.....	28
Circumcision.....	17	Laws against theft, etc.....	22	Passover commanded.....	9	God's covenant with his people.....	29
Abraham and the angels.....	18	Laws against false witness, etc.....	23	The Israelites' march.....	10	Mercy promised to the penitent.....	30
Destruction of Sodom.....	19	Moses called into the mount.....	24	The Israelites loathe manna.....	11	Moses giveth Josue a charge.....	31
Abraham denieth Sara.....	20	Form of the ark.....	25	Mary's leprosy.....	12	The song of Moses.....	32
Isaac is born.....	21	Curtains for the ark.....	26	Delegates search the land.....	13	The majesty of God.....	33
Isaac offered up.....	22	Altar of burnt-offering.....	27	The people murmur at the report.....	14	Moses vieweth the land and dieth.....	34
Death of Sara.....	23	Aaron and his sons made priests.....	28	Sundry laws given.....	15		
Isaac and Rebecca meet.....	24	Priests consecrated.....	29	Core, Dathan, etc., slain.....	16	JOSUE.	
Abraham's death.....	25	Ransom of souls.....	30	Aaron's rod flourisheth.....	17	Josue succeedeth Moses.....	1
Isaac blessed.....	26	Moses receiveth the two tables.....	31	Portion of the priests and Levites.....	18	Rahab concealeth the spies.....	2
Jacob and Esau.....	27	Golden calf. Tables broken.....	32	Law of purification.....	19	The waters of Jordan divided.....	3
Jacob's vision and vow.....	28	God talketh with Moses.....	33	Moses smiteth the rock.....	20	Twelve stones for a memorial.....	4
Jacob marr. eth Rachel.....	29	Tables renewed.....	34	Brazen serpent appointed.....	21	Manna ceaseth.....	5
Birth of Joseph.....	30	Free gifts for the Tabernacle.....	35	Balac sends for Balaam.....	22	Jericho besieged and taken.....	6
Departure of Jacob.....	31	People's liberality restrained.....	36	Balac's sacrifices.....	23	Achan's sin punished.....	7
Jacob and the angel.....	32	Ark, Mercy-seat, etc.....	37	Balaam's prophecy.....	24	Josue taketh Hai.....	8
Jacob and Esau meet.....	33	Sum of the offerings.....	38	Zambri and Cozbi slain.....	25	The craft of the Gabaonites.....	9
Sichemites slain.....	34	Holy garments made.....	39	Israel numbered.....	26	The sun and moon stand still.....	10
Jacob's altar at Beth-el.....	35	Tabernacle anointed.....	40	Death of Moses foretold.....	27	Divers kings conquered.....	11
Generations of Esau.....	36			Offerings to be observed.....	28	Names of the conquered kings.....	12
Joseph sold by his brethren.....	37	LEVITICUS.		Offerings at feasts.....	29	Balaam slain.....	13
Juda's incest.....	38	Burnt-offerings.....	1	Vows not to be broken.....	30	The inheritance of the tribes.....	14
Joseph and his mistress.....	39	Meat-offerings.....	2	Madianites spoiled.....	31	The borders of the lot of Juda.....	15
Pharaoh's butler, etc.....	40	Peace-offerings.....	3	Rubenites and Gadites reproved.....	32	Ephraim's inheritance.....	16
Pharaoh's dreams.....	41	Sin-offerings.....	4	Journeys of the Israelites.....	33	The lot of Manasses.....	17
Joseph's brethren in Egypt.....	42	Trespass-offerings.....	5	Borders of the land appointed.....	34	The lot of Benjamin.....	18
Joseph entertains his brethren.....	43	Trespass-offerings.....	6	Cities of Refuge appointed.....	35	The lot of Simeon.....	19
Joseph's policy to his brethren.....	44	Law of trespass-offerings.....	7	Galaad's inheritance retained.....	36	Cities of refuge, etc.....	20
Joseph known to his brethren.....	45	Aaron and his sons consecrated.....	8			God giveth Israel rest.....	21
Jacob goeth into Egypt.....	46	Aaron's sin-offering.....	9	DEUTERONOMY.		The two tribes and half sent home.....	22
Joseph presents his brethren.....	47	Nadab and Abiu slain.....	10	Moses rehearseth God's promise.....	1	Josue's exhortation before his death.....	23
Joseph goeth to his father.....	48	Unclean beasts.....	11	Story of the Edomites.....	2	Josue's death and burial.....	24
Jacob blesseth his sons.....	49	Purifications.....	12	Moses prayeth to see Chanaan.....	3		
Death of Joseph.....	50	Law of leprosy.....	13	An exhortation to obedience.....	4	JUDGES.	
		Law for the leper.....	14	Ten Commandments.....	5	The acts of Juda and Simeon.....	1
		Uncleanness of issues.....	15	Obedience to the Law enjoined.....	6	The Israelites fall into idolatry.....	2
EXODUS.		Sin-offerings.....	16	Strange communion forbidden.....	7	The nations left to prove Israel.....	3
The Israelites oppressed.....	1	Blood forbidden.....	17	God's mercies claim obedience.....	8	Debbora and Barac deliver Israel.....	4
Moses born.....	2	Unlawful marriages.....	18	Israel's rebellion rehearsed.....	9	The song of Debbora and Barac.....	5
The burning bush.....	3	Repetition of laws.....	19	The Tables restored.....	10	The Israelites oppressed by Madian.....	6
God's message to Pharaoh.....	4	Denunciations for sins.....	20	An exhortation to obedience.....	11	Gedeon's army.....	7
The bondage of the Israelites.....	5	Priests' qualifications.....	21	Blood forbidden.....	12	The Ephraimites pacified.....	8

Abimelech made king.....	9	Absalon's policy.....	15	The sons of Levi.....	6	The temple finished.....	6
Thola judgeth Israel.....	10	Semei curseth David.....	16	The sons of Issachar.....	7	Esdras goeth to Jerusalem.....	7
Jephthe's rash vow.....	11	Achithophel hangeth himself.....	17	The sons of Benjamin.....	8	Esdras keepeth a fast.....	8
The Ephraimites slain.....	12	Absalon slain by Joab.....	18	The genealogies of Israel and Juda.	9	Esdras' prayer.....	9
Samson born.....	13	Semei is pardoned.....	19	Saul's overthrow and death.....	10	Esdras' mourning.....	10
Samson's marriage and riddle.....	14	Seba's revolt.....	20	David made king of Israel.....	11	NEHEMIAS, OR II. ESDRAS.	
Samson is denied his wife.....	15	Saul's sons hanged.....	21	The armies that helped David.....	12	Nehemias mourneth for Jerusalem..	1
Dalila's falsehood to Samson.....	16	David's thanksgiving.....	22	David fetcheth the ark.....	13	Artaxerxes encourageth Nehemias..	2
Micha's idolatry.....	17	David's faith.....	23	Hiram's kindness to David.....	14	The names of the builders.....	3
The Danites seek an inheritance....	18	David numbereth the people.....	24	David bringeth the ark to Sion.....	15	Nehemias appointeth a watch.....	4
The Levite and his concubine.....	19	THIRD BOOK OF KINGS.		David's psalm of thanksgiving.....	16	Reformation of usury.....	5
The complaint of the Levite.....	20	Solomon anointed king.....	1	Nathan's message to David.....	17	Sanaballat's practices.....	6
Benjamin's desolation bewailed....	21	David's death.....	2	David's victories.....	18	Hanani and Hananias' charge.....	7
RUTH.		Solomon chooseth wisdom.....	3	David's messengers ill-treated.....	19	The reading of the law.....	8
Elimelech driven into Moab.....	1	Solomon's prosperity.....	4	Rabba taken and spoiled.....	20	A solemn fast appointed.....	9
Ruth gleaneth in Booz's field.....	2	Hiram and Solomon agree.....	5	The plague stayed.....	21	The points of the covenant.....	10
Booz's bounty to Ruth.....	3	The building of the temple.....	6	Preparation for the temple.....	22	Who dwelt at Jerusalem.....	11
Booz marrieth Ruth.....	4	Ornaments of the temple.....	7	Solomon made king.....	23	The high priest's succession.....	12
FIRST BOOK OF KINGS.		The temple dedicated.....	8	The order of Aaron's sons.....	24	Divers abuses reformed.....	13
Samuel born.....	1	God's covenant with Solomon.....	9	The number of the singers.....	25	TOBIAS.	
Anna's song.....	2	The queen of Saba.....	10	The division of the porters.....	26	Tobias' birth and early piety.....	1
The LORD calleth Samuel.....	3	Ahiah's prophecy.....	11	The twelve captains.....	27	His charity and trials.....	2
Heli's death.....	4	The ten tribes revolt.....	12	David's exhortation.....	28	The angel Raphael sent to him....	3
Dagon falleth before the ark.....	5	Jeroboam's hand withereth.....	13	David's reign and death.....	29	Tobias' advice to his son.....	4
The ark sent back.....	6	Abiah's sickness and death.....	14	II. PARALIPOMENON.		Young Tobias guided by the angel..	5
The Israelites repent.....	7	Jeroboam's sin punished.....	15	Solomon's offering.....	1	They lodge in Raguel's house.....	6
The Israelites desire a king.....	8	Jericho rebuilt.....	16	Solomon sendeth to Hiram.....	2	Young Tobias demandeth Sara for	
Samuel entertaineth Saul.....	9	The widow's son raised.....	17	The building of the temple.....	3	wife.....	7
Saul anointed.....	10	Elias obtaineth rain.....	18	The vessels of the temple.....	4	The prayer of the pure of heart....	8
The Ammonites smitten.....	11	Eliseus followeth Elias.....	19	The temple finished.....	5	Gabelus brought to the marriage....	9
Samuel's integrity.....	12	Samaria besieged.....	20	Solomon blesseth the people.....	6	Tobias sets out on his return.....	10
Saul reproved.....	13	Naboth stoned.....	21	Solomon's sacrifice.....	7	He cureth his father's blindness....	11
Saul's victories.....	14	Achab seduced.....	22	Solomon buildeth cities.....	8	Raphael maketh himself known....	12
Saul spareth Agag.....	15	FOURTH BOOK OF KINGS.		Solomon buildeth cities.....	8	Canticle of Tobias.....	13
Samuel anointeth David.....	16	Moab rebelleth.....	1	The queen of Saba visiteth Solomon	9	His death.....	14
David slayeth Goliath.....	17	Elias' translation.....	2	Roboam made king.....	10	JUDITH.	
Jonathan's love to David.....	18	Moabites defeated.....	3	Juda strengthened.....	11	Nabuchodonosor's designs on Pales-	
Saul's jealousy of David.....	19	The widow's oil multiplied.....	4	Roboam's reign and death.....	12	tine.....	1
David and Jonathan consult.....	20	Naaman cleansed.....	5	Abia overcometh Jeroboam.....	13	Holofernes wastes all Syria.....	2
David feigns himself mad.....	21	A famine in Samaria.....	6	Asa destroyeth idolatry.....	14	Holofernes invades Idumæa.....	3
Nobe destroyed.....	22	Plenty in Samaria.....	7	Asa's covenant with God.....	15	The Jews arm themselves and pray.	4
David rescueth Ceilah.....	23	Benedad killed.....	8	Asa's death and burial.....	16	Achior's advice to Holofernes.....	5
David spareth Saul.....	24	Jezabel eaten by dogs.....	9	Josaphat's good reign.....	17	Achior is sent into Bethulia.....	6
The death of Samuel.....	25	Prophets of Baal slain.....	10	Micheas' prophecy.....	18	Bethulia besieged by Holofernes...	7
David findeth Saul asleep.....	26	Joas anointed king.....	11	Josaphat's care for justice.....	19	Judith's piety and heroic faith.....	8
David fleeth to Geth.....	27	The temple repaired.....	12	Josaphat's fast and prayer.....	20	Judith's prayer.....	9
Saul consults a witch.....	28	Eliseus' death.....	13	Joram's wicked reign.....	21	Judith passes into the Assyrian	
Achis dismisseth David.....	29	Amasias reigneth.....	14	Ochozias' wicked reign.....	22	camp.....	10
Amalecites spoil Siceleg.....	30	Azarias' leprosy.....	15	Joas made king.....	23	Judith's speech to Holofernes.....	11
Saul and his sons slain.....	31	Achaz's wicked reign.....	16	Zacharias stoned.....	24	Judith at the banquet.....	12
SECOND BOOK OF KINGS.		Ten tribes taken captive.....	17	The Edomites overcome.....	25	Judith slays Holofernes.....	13
David laments Saul.....	1	Rabsaces' blasphemy.....	18	Ozia's leprosy.....	26	Judith returns to Bethulia.....	14
David made king of Juda.....	2	Ezechias' prayer.....	19	Joatham's good reign.....	27	Flight of the Assyrian host.....	15
Joab killeth Abner.....	3	Ezechias' death.....	20	Achaz's wicked reign.....	28	Canticle of Judith.....	16
Is-boseth murdered.....	4	Manasses' iniquity.....	21	Ezechias' good reign.....	29	ESTHER.	
David's age and reign.....	5	Holdah prophesieth.....	22	The passover proclaimed.....	30	Assuerus' royal feast.....	1
Oza smitten.....	6	Josias destroyeth the idolaters....	23	Provision for the priests.....	31	Esther made queen.....	2
God's promise to David.....	7	Juda taken captive.....	24	Ezechias' death.....	32	Aman despised by Mardochai.....	3
David's officers.....	8	The temple destroyed.....	25	Manasses' wicked reign.....	33	The mourning of the Jews.....	4
David sends for Miphiboseth.....	9	I. PARALIPOMENON.		Josias' good reign.....	34	Esther obtaineth the king's favor...	5
Hanon's villainy.....	10	Adam's line to Noe.....	1	Josias slain in battle.....	35	Mardochai's good services.....	6
David's adultery.....	11	The posterity of Israel.....	2	Jerusalem destroyed.....	36	Aman is hanged.....	7
Nathan's parable.....	12	The sons of David.....	3	I. ESDRAS.		The rejoicing of the Jews.....	8
Amnon and Tamar.....	13	The posterity of Juda.....	4	The proclamation of Cyrus.....	1		
Absalon's return.....	14	The line of Ruben.....	5	The people return from Babylon....	2		
				The altar erected.....	3		
				The decree of Artaxerxes.....	4		
				Thathanai's letter to Darius.....	5		

CHAP.	PSALM	PSALM	CHAP.
Adam's ten sons hanged..... 9	David's confidence in God's grace.. 22	David's complaint of impiety..... 93	The call of wisdom..... 8
Mardochai's advancement..... 10	God's worship in the world..... 23	The danger of tempting God..... 94	The doctrine of wisdom..... 9
	David's confidence in prayer..... 24	God praised for his greatness..... 95	Virtues and vices contrasted..... 10
JOB.	David resorteth unto God..... 25	The majesty of God..... 96	Continued, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.... and 24
Job's losses and temptations..... 1	David's love to God's service..... 26	All creatures exhorted to praise God 97	Observations about kings..... 25
Job smitten with biles..... 2	David blesseth God..... 27	God to be worshipped..... 98	Sundry maxims..... 26
Job curseth the day of his birth.... 3	Why God must be honored..... 28	God to be praised cheerfully..... 99	Sundry maxims..... 27
Eliphaz reproveth Job..... 4	David's praise for deliverance..... 29	David's profession of godliness.... 100	Observations of impiety..... 28
Afflictions are from God..... 5	David rejoiceth in God's mercy.... 30	God's mercies to be recorded..... 101	Of public government..... 29
Job wisheth for death..... 6	Who are blessed..... 31	God blessed for his constancy..... 102	Agur's prayer..... 30
Job excuseth his desire of death.... 7	God is to be praised..... 32	God wonderful in providence..... 103	Lemuel's lesson of chastity..... 31
Baldad sheweth God's justice..... 8	Those blessed who trust in God.... 33	The plagues of Egypt..... 104	
The innocent often afflicted..... 9	David prayeth for his safety..... 34	Israel's rebellion..... 105	
Job expostulateth with God..... 10	The excellency of God's mercy.... 35	God's manifold providence..... 106	ECCLESIASTES.
Sophar reproveth Job..... 11	David persuadeth to patience..... 36	David's confidence in God..... 107	The vanity of all human things.... 1
God's omnipotence maintained..... 12	David moveth God to compassion.. 37	David's complaint of his enemies.. 108	Wisdom and folly have one end.... 2
Job's confidence in God..... 13	The brevity of life..... 38	The kingdom of Christ..... 109	A time for all things..... 3
The conditions of man's life..... 14	Obedience the best sacrifice..... 39	God praised for his works..... 110	The good of contentment..... 4
Eliphaz reproveth Job..... 15	God's care of the poor..... 40	The happiness of the godly..... 111	The vanity of riches..... 5
Job reproveth his friends..... 16	David's zeal to serve God..... 41	God praised for his mercy..... 112	The conclusion of vanities..... 6
Job's appeal to God..... 17	David prayeth to be restored..... 42	God's power; vanity of idols..... 113	Remedies against vanities..... 7
Baldad reproveth Job..... 18	The church's complaint to God... 43	God our stay in affliction..... 114	Kings are to be respected..... 8
Job's complaint of his friends..... 19	The majesty of Christ's kingdom.. 44	David's faith and gratitude..... 115	Wisdom is better than strength.... 9
The portion of the wicked..... 20	The church's confidence in God... 45	God praised for mercy and truth.. 116	Of wisdom and folly..... 10
The destruction of the wicked..... 21	The kingdom of Christ..... 46	David's entire trust in God..... 117	Directions for charity..... 11
Job accused of divers sins..... 22	The privileges of the church..... 47	Observance of the Law; true piety 118	The preacher's care to edify..... 12
Job appeals to God's tribunal..... 23	Worldly prosperity contemned.... 48	A prayer in tribulation..... 119	
Sin goeth often unpunished..... 24	God's majesty in the church..... 49	The safety of the godly..... 120	SOLOMON'S CANTICLE OF CANTICLES.
Man cannot be justified before God. 25	David's prayer and confession 50	David's joy for the church..... 121	The church's love to Christ..... 1
Job reproveth Baldad..... 26	David's confidence in God..... 51	The godly's confidence in God.... 122	Christ's care of the church..... 2
The hypocrite is without hope..... 27	The natural man described..... 52	The church blesseth God..... 123	The church glorieth in Christ..... 3
Wisdom is the gift of God..... 28	David's prayer for salvation..... 53	God our Protector..... 124	The graces of the church..... 4
Job bemoaneth himself..... 29	David's complaint in prayer..... 54	The church prayeth for mercies... 125	Christ's love for his church..... 5
Job's honor turned to contempt.... 30	David's promise of praise..... 55	The virtue of God's blessing..... 126	The church's faith in Christ..... 6
Job professeth his integrity..... 31	David in prayer fleeth to God.... 56	Those blessed that fear God..... 127	The graces of the church..... 7
Eliu reproveth Job..... 32	David describeth the wicked..... 57	The haters of the church cursed... 128	The calling of the Gentiles..... 8
Eliu reasoneth with Job..... 33	David prayeth for deliverance.... 58	God to be hoped in..... 129	
God cannot be unjust..... 34	David's comfort in God's promises 59	David professeth his humility.... 130	
Comparison not to be made with God 35	David voweth perpetual service... 60	David's care for the ark..... 131	THE BOOK OF WISDOM.
The justice of God's ways..... 36	No trust in worldly things..... 61	The benefits of the saints' commu- 132	Wisdom to be found only by the
God's great works..... 37	David's thirst for God..... 62	nion..... 132	pure of heart..... 1
God's wisdom is unsearchable.... 38	David's complaint of his enemies.. 63	An exhortation to bless God..... 133	Vain reasonings of the wicked per- 2
God's power in his creatures..... 39	The blessedness of God's chosen.. 64	God praised for his judgments.... 134	secutor..... 2
Job humbleth himself to God..... 40	David exhorteth to praise God.... 65	God praised for manifold mercies.. 135	End of the just blissful; of the 3
God's power in the creation..... 41	A prayer for God's kingdom..... 66	The constancy of the Jews..... 136	wicked, miserable..... 3
Job's age and death..... 42	A prayer at the removing of the ark 67	David's confidence in God..... 137	A brief pure life shames worthless 4
	David's complaint in affliction.... 68	David defieth the wicked..... 138	age..... 4
PSALMS.	David's prayer for the godly..... 69	David's prayer for deliverance.... 139	Fruitless repentance; and glorified 5
	David's prayer for perseverance... 70	David prayeth for sincerity..... 140	holiness..... 5
	David's prayer for Solomon..... 71	David's comfort in trouble..... 141	Wisdom the sole security of princes 6
Happiness of the godly..... 1	The righteous sustained..... 72	David complaineth of his grief... 142	What wisdom is and where found.. 7
The kingdom of Christ..... 2	David prayeth for the sanctuary... 73	David's prayer for his kingdom... 143	Her power, fruits, and desirableness 8
The security of God's protection.... 3	David rebuketh the proud..... 74	God's help to the godly..... 144	Solomon's prayer for wisdom..... 9
David prayeth for audience..... 4	God's majesty in the church..... 75	David voweth perpetual praise to 145	What wisdom did for God's faithful 10
David's profession of his faith..... 5	David's combat with diffidence... 76	God..... 145	friends..... 10
David's complaint in sickness..... 6	God's wrath against Israel..... 77	God praised for his providence.... 146	Wisdom's works in God's prophets 11
The destruction of the wicked..... 7	The Psalmist's complaint..... 78	The church praises God for his fa- 147	and people..... 11
God's love to man..... 8	David's prayer for the church.... 79	vors..... 147	Wisdom destroying Chanaan and 12
God praised for his judgments..... 9	An exhortation to praise God.... 80	All creatures should praise God... 148	prospering Israel..... 12
God's providence and justice..... 10	David reproveth the judges..... 81	The church's especial gratitude... 149	Wisdom exposes the folly of idolatry 13
David craveth God's help..... 11	The church's enemies..... 82	God praised with timbrel and choir 150	and its origin..... 13, 14
David boasteth of divine mercy.... 12	David longeth for the sanctuary... 83		God is thanked for delivering men 15
The natural man described..... 13	David prayeth for mercies..... 84		from the folly of idol-worship.... 15
A citizen of Sion described..... 14	David's complaint of the proud... 85	THE PROVERBS.	God's dealings with the Egyptians 16
David's hope of his calling..... 15	The nature and glory of the church 86		and Israelites..... 16
David's hope and confidence..... 16	David's grievous complaint..... 87	CHAP.	The Egyptian darkness..... 17
David praiseth God..... 17	God praised for his power..... 88	The use of the proverbs..... 1	The slaughter of the first-born; the 18
David prayeth for grace..... 18	God's providence set forth..... 89	The benefit of wisdom..... 2	golden calf..... 18
The church's confidence in God.... 19	The state of the godly..... 90	Exhortation to sundry duties..... 3	No mercy for the Egyptian; mercy 19
A thanksgiving for victory..... 20	God praised for his great works... 91	Persuasions to obedience..... 4	for the Hebrew..... 19
David's complaint and prayer..... 21	The majesty of Christ's kingdom.. 92	The mischiefs of licentiousness.... 5	
		Seven things hateful to God..... 6	
		Persons and vices to be shunned... 7	

CHAP.		CHAP.		CHAP.		CHAP.	
JOEL.		Vision of the chariots..... 6		The apostles sent forth..... 10		The woman of Samaria..... 4	
God's sundry judgments..... 1		Captives' inquiry of fasting..... 7		John sendeth to Christ..... 11		The impotent man healed..... 5	
Exhortation to repentance..... 2		Jerusalem's restoration..... 8		Blasphemy against the Holy Ghost.. 12		Five thousand fed..... 6	
God's judgments against his people's enemies..... 3		The coming of Christ..... 9		Parable of the sower..... 13		Christ teacheth in the temple..... 7	
		God to be sought unto..... 10		John Baptist beheaded..... 14		Christ's doctrine justified..... 8	
		Destruction of Jerusalem..... 11		The scribes reprov'd..... 15		The blind healed..... 9	
		Juda's restoration..... 12		The sign of Jonas..... 16		Christ the good shepherd..... 10	
		Jerusalem's repentance..... 13		Transfiguration of Christ..... 17		Lazarus raised	
		Jerusalem's enemies plagued		Christ teacheth humility..... 18		Christ foretelleth his death..... 12	
AMOS.				Christ healeth the sick..... 19		Christ's humility..... 13	
God's judgments upon Syria..... 1		MALACHIAS.		The laborers in the vineyard..... 20		The Comforter promised..... 14	
God's wrath against Moab..... 2		Israel's unkindness..... 1		The fig-tree cursed..... 21		Christ the true vine..... 15	
Judgments against Israel..... 3		The priests reprov'd..... 2		The marriage of the king's son.... 22		Christ warneth his disciples of their sufferings..... 16	
God reproveth Israel..... 4		The majesty of Christ..... 3		The Pharisees exposed..... 23		Christ's prayer..... 17	
A lamentation for Israel..... 5		Judgments of the wicked..... 4		Destruction of the temple foretold.. 24		Jesus betrayed..... 18	
Israel's wantonness plagued..... 6				Parable of the ten virgins..... 25		Christ's death and burial..... 19	
Judgments of the grasshoppers..... 7		I. MACHABEES.		Judas betrayeth Christ..... 26		Christ's resurrection..... 20	
Israel's end typified..... 8		Profanations and persecutions of Antiochus..... 1		Christ crucified..... 27		Christ's resurrection..... 20	
Israel's restoration promised..... 9		The priest Mathathias preaches resistance		Christ's resurrection..... 28		Christ appeareth to his disciples.... 21	
		His son, Judas Machabeus, becomes leader..... 3		ST. MARK.		ACTS.	
		He wins and purifies Jerusalem.... 4		Baptism of Christ..... 1		Matthias chosen..... 1	
		Victories of Judas and his brothers.. 5		Matthew called..... 2		Peter's sermon..... 2	
		Terrible death of King Antiochus.. 6		The apostles chosen..... 3		The lame healed..... 3	
		Judas beats the royal generals..... 7		Parable of the sower..... 4		Peter and John imprisoned..... 4	
		Judas makes a league with the Romans..... 8		Christ heals the bloody issue..... 5		Ananias and Sapphira..... 5	
		Death of Judas; Jonathan in command..... 9		Christ walks on the sea..... 6		Seven deacons chosen..... 6	
		Victories of Jonathan..... 10		The Syrophœnician woman..... 7		Stephen stoned..... 7	
		Jonathan's prayer and victory..... 11		The multitude fed..... 8		Philip planteth a church in Samaria. 8	
		His league with Rome and Sparta.. 12		Jesus transfigured..... 9		Saul's conversion..... 9	
		Simon Machabee succeeds Jonathan 13		Children brought to Christ..... 10		Peter's vision..... 10	
		Simon captain and high-priest..... 14		The barren fig-tree..... 11		Peter's defence..... 11	
		Rome favors the Jews..... 15		The widow and her two mites..... 12		Herod killeth James..... 12	
		Simon is treacherously murdered... 16		The destruction of the temple foretold 13		Paul preacheth at Antioch..... 13	
MICHEAS.		II. MACHABEES.		Peter denieth Christ..... 14		Paul stoned..... 14	
God's wrath against Jacob..... 1		Exhortations sent to the Jews in Egypt..... 1		Crucifixion of Christ..... 15		Circumcision disputed..... 15	
Against oppression..... 2		Second letter to the Egyptian Jews.. 2		Resurrection of Christ..... 16		Timothy circumcised..... 16	
The cruelty of the princes..... 3		Heliodorus scourged in the temple.. 3		ST. LUKE.		Paul persecuted..... 17	
The church's glory..... 4		Murder of the high-priest Onias.... 4		Christ's conception..... 1		Paul preacheth at Corinth..... 18	
The birth of Christ..... 5		Wickedness and tragic death of Jason 5		Christ's circumcision..... 2		Exorcists beaten..... 19	
God's controversy..... 6		Martyrdom of Eleazar..... 6		John's testimony of Christ..... 3		Eutychus raised to life..... 20	
The church's complaint..... 7		Martyrdom of the seven Machabee brothers and their mother..... 7		Christ tempted by Satan..... 4		Paul goeth to Jerusalem .. 21	
		Further details about Judas Machabee 8		Miraculous draught of fishes..... 5		Paul's defence..... 22	
		Wretched end of Antiochus..... 9		The twelve apostles chosen..... 6		Paul smitten..... 23	
		Restoration by Judas..... 10		Christ's testimony of John..... 7		Paul accused before Felix..... 24	
		Other exploits and services of Judas..... 11-15		Jairus' daughter raised..... 8		Paul appealeth to Cæsar..... 25	
NAHUM.				How to attain eternal life..... 9		Agrippa almost a Christian..... 26	
The majesty of God..... 1				Seventy disciples sent out..... 10		Paul shipwrecked..... 27	
God's armies against Ninive..... 2				A dumb devil cast out..... 11		A viper fastens on Paul's hand.... 28	
The ruin of Ninive..... 3				Covetousness to be avoided..... 12		ROMANS.	
				The crooked woman healed..... 13		Pride and sinfulness of paganism.. 1	
HABACUC.				The great supper		The false and the true Jews..... 2	
Habacuc's complaint..... 1				The prodigal son..... 15		Justification by Christ's grace..... 3	
Judgment on the Chaldeans..... 2				The unjust steward		Abraham's faith and justice..... 4	
Habacuc's prayer..... 3				The power of faith..... 17		Grace and faith by Christ Jesus.... 5	
				The importunate widow..... 18		Christians must die to sin and live to God	
SOPHONIAS.				Zaccheus called..... 19		The blessed victory of spirit over flesh	
God's severe judgments..... 1				Parable of the vineyard..... 20		God's elect not confined to the Jews 9	
Exhortation to repentance..... 2				The widow's two mites..... 21		To believe in Christ, the Jews' salvation..... 10	
Jerusalem sharply reprov'd..... 3				Christ condemned..... 22		The calling of both Jews and Gentiles..... 11	
				Christ's death and burial..... 23		Lessons of Christian virtues..... 12	
				Christ's resurrection..... 24		Obedience to superiors; brotherly love..... 13	
AGGEUS.		ST. MATTHEW.		ST. JOHN.			
The people reprov'd..... 1		The genealogy of Christ..... 1		The divinity of Christ..... 1			
Glory of the second temple..... 2		Christ's nativity..... 2		Water turned into wine..... 2			
		The preaching of John Baptist..... 3		Necessity of regeneration..... 3			
		Christ tempted..... 4					
		Christ's sermon on the mount..... 5					
		Of alms and prayer..... 6					
		Rash judgment reprov'd..... 7					
		Christ's miracles..... 8					
		Matthew called..... 9					
ZACHARIAS.							
Exhortation to repentance..... 1							
Redemption of Sion..... 2							
The type of Josue..... 3							
The golden candlestick..... 4							
Cane of thieves..... 5							

CHAP.		CHAP.		CHAP.		CHAP.
	Forbearance; avoidance of rash judgment..... 14		EPHESIANS.		Timothy to imitate Paul in heroic labors and purity of faith..... 2	II. PETER.
	Unity of heart and mind in faith and charity..... 15		Blessings derived from Christ our Head..... 1		Heretics of Paul's time; ever learning and never attaining..... 3	To faith join all other virtues..... 1
	Avoidance of contrary doctrines... 16		Christ our supreme Good and lasting Peace..... 2		Paul's charge to Timothy from his prison in Rome..... 4	False prophets and lying teachers to be shunned..... 2
	I. CORINTHIANS.		The mystery of Christ revealed through Paul..... 3		TITUS.	Scoffers who deny Christ's coming to judgment..... 3
	Unity of faith in the Crucified..... 1		The Ephesians must love unity, be new men, avoid sin..... 4		Men fit for the priestly office..... 1	I. JOHN.
	Paul only preached Christ crucified. 2		How to imitate Christ. Wedded love 5		How to instruct the flock: the Christian rule of life..... 2	He preaches fellowship with the Word Incarnate..... 1
	It is wrong to contend about teachers 3		Duties of children and servants. 6		PHILEMON.	Christ our Advocate; our Master, and our Model in charity. We are to trust wholly in Him..... 2
	It is wrong to judge God's ministers 4		Christian armor..... 6		Paul commends Philemon's charity: let him receive the fugitive Onesimus as he would Paul's own heart 1	The law of divine charity..... 3
	The incestuous Corinthian excommunicated..... 5		PHILIPPIANS.		HEBREWS.	The spirits which are and are not of God..... 4
	Avoidance of lawsuits and impurity 6		The lives of fervent Christians preach Christ..... 1		God spoke by the prophets formerly, now by His Son..... 1	The sons of true charity and true faith..... 5
	Marriage, celibacy, virginity..... 7		Christians should be united in faith, love and humility..... 2		Much more bound to hear the new Voice than the old..... 2	II. JOHN.
	Not to eat meats offered before idols 8		Shun false teachers; imitate apostolic models..... 3		Christ above Moses: obedience to Christ how great..... 3	How to walk in truth and charity.. 1
	Paul is self-supporting: striving after holiness..... 9		Stand fast in all holiness; peace the crown..... 4		The Christian's rest, and the Christian's grace..... 4	III. JOHN.
	Not to presume on God's favors: avoid all idolatry..... 10		COLOSSIANS.		Christ our high-priest,—the cause of eternal salvation..... 5	He praises Gaius for walking in truth and charity..... 1
	Modesty in church: the Eucharist.. 11		Christ our Head and Peace-maker.. 1		Hebrew converts warned against apostasy and inconstancy..... 6	ST. JUDE.
	God's gifts for edification: all for charity..... 12		Whoso enjoy His fulness, should avoid other worship..... 2		Christ's priesthood the fulfillment of the Law..... 7	Stand to the faith delivered to you: beware of heretics..... 1
	Pre-eminence of supernatural charity 13		Put off the old man; put on the new 3		Christ's dispensation the perfection of the Mosaic..... 8	THE APOCALYPSE.
	Christ died for all; Christ arose for all..... 14		Walk with wisdom in the midst of men..... 4		Mosaic sacrifices imperfect and earthly; Christ's divine and infinite Insufficiency of the legal sacrifices: all-sufficiency of Christ's..... 10	St. John commanded to write to the Seven Churches..... 1
	Collections of alms for needy churches..... 15		I. THESSALONIANS.		The living faith of the Patriarchs a lesson to the inheritors of that faith 11	What he is to write to the bishops of Ephesus, Smyrna, Pergamus, and Thyatira..... 2
	II. CORINTHIANS.		They are a pattern to all Macedonia 1		The past generations of believers preach faith in Christ..... 12	What he is to write to the bishops of Sardis, Philadelphia and Laodicea 3
	Constancy and sincerity of Paul's doctrine..... 1		He preached in sincerity; in sincerity they believed..... 2		The Christian love of brotherhood to surpass the Jewish..... 13	Heaven opened: the Throne and its surroundings..... 4
	The excommunicated absolved..... 2		He prays that they may ever increase in holiness..... 3		ST. JAMES.	The Book with the seven seals..... 5
	The true apostle needs no commendation..... 3		He insists on purity, charity, and faith in the resurrection..... 4		Living faith worketh patience, worketh miracles, worketh perseverance 1	Six of the seven seals opened..... 6
	Paul preaches not himself. Comfort in persecution..... 4		The Day of the Lord; the Christian's manifold duties..... 5		Faith is dead without works..... 2	The multitude marked with God's seal..... 7
	Paul willing to die, or to live and labor for Christ..... 5		II. THESSALONIANS.		Evils of the tongue. Worldly and heavenly wisdom..... 3	Opening of the seventh seal; Seven Angels..... 8
	Be faithful to grace! Avoid unbelievers..... 6		The apostle glories in them, because of their heroic sufferings..... 1		The covetous and worldly-minded; the proud and uncharitable..... 4	The Pit opened..... 9
	He rejoices over the repentant Corinthians..... 7		They must not be moved by prophecies about the Last Day..... 2		The rich who grind the poor. Last duties to the sick..... 5	John given a book to eat..... 10
	Exhorts them to aid the Church of Jerusalem..... 8		He begs their prayers; exhorts them to heroic perseverance..... 3		I. PETER.	He is ordered to measure the temple of God..... 11
	The fruits of almsgiving..... 9		I. TIMOTHY.		Our Christian calling means holiness of life..... 1	The Woman clothed with the Sun... 12
	Reproof administered to uncharitable censors..... 10		True and false teachers of the gospel 1		We are living stones to be built up in Christ..... 2	The Beast with the Seven Heads... 13
	He is forced by these to commend himself..... 11		Pray for all men: God wishes to save all: women not to teach... 2		Conjugal, domestic, and general virtues..... 3	The Lamb and his train of Virgin souls..... 14
	His raptures and revelations..... 12		How God's ministers must be selected..... 3		Sin not. Do all for God. Suffer for Christ..... 4	The Victors over the Beast. The Seven Vials..... 15
	He courageously threatens impenitent evil-doers..... 13		Heresies to be shunned. Authority of a bishop's office..... 4		Priests, feed the flock! Let all practice humility..... 5	The Vials and the Plagues..... 16
	GALATIANS.		How a bishop is to treat widows; how to rule his clergy..... 5			The Woman drunk with the blood of the Saints..... 17
	Paul blames them for being led astray by false teachers..... 1		Lessons for servants and for wealthy masters..... 6			The fall of Babylon..... 18
	His teaching in unison with that of his brother apostles..... 2		II. TIMOTHY.			Christ's triumph..... 19
	The realization of the Promises is through faith in Christ..... 3		The grace of ordination strengthens to suffer and to teach..... 1			Satan bound; reign of the Saints.. 20
	The Christian made free in Christ from the Mosaic law..... 4					The New Jerusalem..... 21
	Characteristic works of this free spirit: works of the flesh..... 5					The Water and Tree of Life..... 22
	Charity, humility; glory of Christ's cross..... 6					

CHRONOLOGICAL AND OTHER VALUABLE TABLES.

DESIGNED TO PROMOTE AND FACILITATE THE STUDY OF THE HOLY BIBLE.

TABLE OF THE HARMONY OF THE FOUR GOSPELS.

N. B.—In the following Table, where all the references under a given section are printed in thick type, as under "Two Genealogies," it is to be understood that some special difficulty besets the harmony. Where one or more references under a given section are in thin, and one or more in thick type, it is to be understood that the former are given as in their proper place, and that it is more or less doubtful whether the latter are to be considered as parallel narratives or not.

	ST. MATTHEW.	ST. MARK.	ST. LUKE.	ST. JOHN.		ST. MATTHEW.	ST. MARK.	ST. LUKE.	ST. JOHN.
"The Word".....	....	....	....	i. 1-14	The lunatic healed.....	xvii. 14-21	ix. 14-29	ix. 37-42	....
Preface, to Theophilus.....	....	....	i. 1-4	....	The Passion again foretold.....	xvii. 22, 23	ix. 30-32	ix. 43-45	....
Annunciation of the Baptist's birth.....	....	....	i. 5-25	....	Fish caught for the tribute.....	xvii. 24-27	....	....	....
Annunciation of the birth of Jesus.....	....	....	i. 26-38	....	The little child.....	xviii. 1-5	ix. 33-37	ix. 46-48	....
Mary visits Elizabeth.....	....	....	i. 39-56	....	One casting out devils.....	....	ix. 38-41	ix. 49, 50	....
Birth of John the Baptist.....	....	....	i. 57-80	....	Offences.....	xviii. 6-9	ix. 42-48	xvii. 2	....
Birth of Jesus Christ.....	i. 18-25	....	ii. 1-7	....	The lost sheep.....	xviii. 10-14	....	xv. 4-7	....
Two Genealogies.....	i. 1-17	....	iii. 23-38	....	Forgiveness of injuries.....	xviii. 15-17	....	....	....
The watching Shepherds.....	....	....	ii. 8-20	....	Binding and loosing.....	xviii. 18-20	....	....	....
The Circumcision.....	....	....	ii. 21	....	Forgiveness. Parable.....	xviii. 21-35	....	....	....
Presentation in the Temple.....	....	....	ii. 22-38	....	"Salted with fire".....	....	ix. 48, 49	....	....
The wise men from the East.....	ii. 1-12	....	....	....	Journey to Jerusalem.....	....	....	ix. 51	vii. 1-16
Flight to Egypt.....	ii. 13-23	....	....	....	Fire from heaven.....	....	....	ix. 52-56	....
Disputing with the Doctors.....	....	....	ii. 39	....	Answers to disciples.....	viii. 19-22	....	ix. 57-62	....
Ministry of John the Baptist.....	iii. 1-12	i. 1-8	iii. 1-18	i. 15-31	The Seventy disciples.....	....	....	x. 1-16	....
Baptism of Jesus Christ.....	iii. 13-17	i. 9-11	iii. 21-22	i. 32-34	Discussions at Feast of Tabernacles.....	....	....	....	vii. 11-53
The Temptation.....	iv. 1-11	i. 12, 13	iv. 1-13	....	Woman taken in adultery.....	....	....	....	viii. 1-11
Andrew and another see Jesus.....	....	....	....	i. 35-40	Dispute with the Pharisees.....	....	....	....	viii. 12-59
Simon, now Cephas (Peter).....	....	....	....	i. 41, 42	The man born blind.....	....	....	....	ix. 1-41
Philip and Nathanael.....	....	....	....	i. 43-51	The good Shepherd.....	....	....	....	x. 1-21
The water made wine.....	....	....	....	ii. 1-11	The return of the Seventy.....	....	....	x. 17-24	....
Passover (1st) and cleansing the Temple.....	....	....	....	ii. 12-22	The Good Samaritan.....	....	....	x. 25-37	....
Nicodemus.....	....	....	....	ii. 23; iii. 21	Mary and Martha.....	vi. 9-13	....	x. 38-42	....
Christ and John Baptizing.....	....	....	....	iii. 22-36	The Lord's Prayer.....	vii. 7-11	....	xi. 1-4	....
The woman of Samaria.....	....	....	....	iv. 1-42	Prayer effectual.....	xii. 22-37	iii. 20-30	xi. 5-13	....
John the Baptist in prison.....	iv. 12; xiv. 3	i. 14; vi. 17	iii. 19, 20	iii. 24	"Through Beelzebuth".....	xii. 43-45	....	xi. 14-23	....
Return to Galilee.....	iv. 12	i. 14, 15	iv. 14, 15	iv. 43-45	The unclean spirit returning.....	xii. 48-49	....	xi. 24-28	....
The synagogue at Nazareth.....	....	....	iv. 16-30	iv. 46-54	The sign of Jonas.....	xii. 58-62	....	xi. 29-32	....
The nobleman's son.....	....	....	....	....	The light of the body.....	{ v. 15; vi. 22, 23 }	....	xi. 33-36	....
Capharnaum. Four Apostles called.....	iv. 13-22	i. 16-20	v. 1-11	....	The Pharisees.....	xxiii.	....	xi. 37-54	....
Demoniac healed there.....	....	i. 21-28	iv. 31-37	....	What to fear.....	x. 26-33	....	xi. 1-12	....
Simon's wife's mother healed.....	viii. 14-17	i. 29-34	iv. 38-41	....	"Master, speak to my brother".....	....	....	xii. 1-15	....
First Circuit round Galilee.....	iv. 23-25	i. 35-39	iv. 42-44	....	Covetousness.....	vi. 25-33	....	xii. 16-31	....
Healing a leper.....	viii. 1-4	i. 40-45	v. 12-16	....	Watchfulness.....	....	....	xii. 32-59	....
Christ stills the storm.....	viii. 18-27	iv. 35-41	viii. 22-25	....	Galileans that perished.....	....	....	xiii. 1-9	....
Demoniacs in land of Gadarenes.....	viii. 28-34	v. 1-20	viii. 26-39	....	Woman healed on Sabbath.....	....	....	xiii. 10-17	....
Jairus's daughter. Woman healed.....	ix. 18-26	v. 21-43	viii. 40-56	....	The grain of mustard seed.....	xiii. 31, 32	iv. 30-32	xiii. 18, 19	....
Blind men, and demoniac.....	ix. 27-34	....	....	....	The leaven.....	xiii. 33	....	xiii. 20, 21	....
Healing the paralytic.....	ix. 1-8	ii. 1-12	v. 17-26	....	Toward Jerusalem.....	....	....	xiii. 22	....
Matthew the Publican.....	ix. 9-13	ii. 13-17	v. 27-32	....	"Are they few that are saved?".....	....	....	xiii. 23-30	....
"Thy disciples fast not".....	ix. 14-17	ii. 18-22	v. 33-39	....	Warning against Herod.....	xxiii. 37-39	....	xiii. 31-33	....
Journey to Jerusalem to 2d PASSOVER.....	....	....	....	v. 1	'O Jerusalem, Jerusalem'.....	....	....	xiii. 34, 35	....
Pool of Bethesda. Power of Christ.....	....	....	....	v. 2-47	Dropsy healed on Sabbath day.....	....	....	xiv. 1-6	....
Plucking ears of corn on Sabbath.....	xii. 1-8	ii. 23-28	vi. 1-5	....	Choosing the chief rooms.....	....	....	xiv. 7-14	....
The withered hand. Miracles.....	xii. 9-21	iii. 1-12	vi. 6-11	....	Parable of the Great Supper.....	xxii. 1-14	....	xiv. 15-24	....
The Twelve Apostles.....	x. 2-4	iii. 13-19	vi. 12-16	....	Following Christ with the Cross.....	x. 37, 38	....	xiv. 25-35	....
The Sermon on the Mount.....	v. 1-vii. 29	....	vi. 17-49	....	Parables of Lost Sheep, Piece of Money, Prodigal Son, Unjust Steward, Rich Man and Lazarus.....	....	....	xv., xvi.	....
The centurion's servant.....	viii. 5-13	....	vii. 1-10	iv. 46-54	Offences.....	xviii. 6-15	....	xvii. 1-4	....
The widow's son at Naim.....	....	....	vii. 11-17	....	Faith and merit.....	xvii. 20	....	xvii. 5-10	....
Messengers from John.....	xi. 2-19	....	vii. 18-35	....	The ten lepers.....	....	....	xvii. 11-19	....
Woe to the cities of Galilee.....	xi. 20-24	....	....	....	How the kingdom cometh.....	....	....	xvii. 20-37	....
Call to the meek and suffering.....	xi. 25-30	....	....	....	Parable of the Unjust Judge.....	....	....	xviii. 1-8	....
Anointing the feet of Jesus.....	....	....	....	....	"the Pharisee and Publican".....	....	....	xviii. 9-14	....
Second Circuit round Galilee.....	....	....	....	....	Divorce.....	xix. 1-12	x. 1-12	....	....
Parable of the Sower.....	xiii. 1-23	iv. 1-20	viii. 1-3	....	Infants brought to Jesus.....	xix. 13-15	x. 13-16	xviii. 15-17	....
"Candle under a Bushel".....	....	iv. 21-25	viii. 4-15	....	The rich man inquiring.....	xix. 16-26	x. 17-27	xviii. 18-27	....
"the Growth of Seed".....	....	iv. 26-29	viii. 16-18	....	Promises to the disciples.....	xix. 27-30	x. 28-31	xviii. 28-30	....
"the Wheat and Tares".....	xiii. 24-30	....	....	....	Laborers in the vineyard.....	xx. 1-16	....	....	....
"Grain of Mustard Seed".....	xiii. 31, 32	iv. 30-32	xiii. 18, 19	....	Death of Christ foretold.....	xx. 17-19	x. 32-34	xviii. 31-34	....
Leaven.....	xiii. 33	....	xiii. 20, 21	....	Request of James and John.....	xx. 20-28	x. 35-45	....	....
On teaching by parables.....	xiii. 34, 35	iv. 33, 34	....	....	Blind men at Jericho.....	xx. 29-34	x. 46-52	xviii. 35-43	....
Wheat and tares explained.....	xiii. 36-43	....	....	....	Zaccheus.....	....	....	xix. 1-10	....
The treasure, the pearl, the net.....	xiii. 44-52	....	....	....	Parable of the Ten Talents.....	xxv. 14-30	....	xix. 11-28	....
His mother and his brethren.....	xii. 46-50	iii. 31-35	viii. 19-21	....	Feast of Dedication.....	....	....	....	x. 22-39
Reception at Nazareth.....	xiii. 53-58	vi. 1-6	....	....	Beyond Jordan.....	....	....	....	x. 40-42
Third Circuit round Galilee.....	ix. 35-38; xi. 1	vi. 6	....	....	Raising of Lazarus.....	....	....	....	xi. 1-44
Sending forth the Twelve.....	x.	vi. 7-13	ix. 1-6	....	Meeting of the Sanhedrim.....	....	....	....	xi. 45-53
Herod's opinion of Jesus.....	xiv. 1, 2	vi. 14-16	ix. 7-9	....	Christ in Ephraim.....	....	....	....	xi. 54-57
Death of John the Baptist.....	xiv. 3-12	vi. 17-29	....	....	Arrival at Bethany six days before the Passover.....	....	....	....	xii. 1, 9
Approach of PASSOVER (3d).....	....	....	....	....	The anointing by Mary.....	xxvi. 6-13	xiv. 3-9	vii. 36-50	xii. 2-8
Feeding of the five thousand.....	xiv. 13-21	vi. 30-44	ix. 10-17	vi. 1-15	Plot against Him and Lazarus.....	....	....	....	xii. 10, 11
Walking on the sea.....	xiv. 22-33	vi. 45-52	....	vi. 16-21	Christ enters Jerusalem.....	xxi. 1-11	xi. 1-10	xix. 29-44	xii. 12-19
Miracles in Gennesaret.....	xiv. 34-36	vi. 53-56	....	....	Cleansing of the Temple (2d).....	xxi. 12-16	xi. 15-18	xix. 45-48	ii. 13-22
The bread of life.....	....	....	....	vi. 22-65	The barren fig-tree.....	xxi. 17-22	{ xi. 11-14, 19-23 }	....	....
The unwashed hands.....	xv. 1-20	vii. 1-23	....	....	Pray, and forgive.....	vi. 14, 15	xi. 24-26	....	....
The Syro-Phœnician woman.....	xv. 21-28	vii. 24-30	....	....	"By what authority," etc.....	xxi. 23-27	xi. 27-33	xx. 1-8	....
Miracles of healing.....	xv. 29-31	vii. 31-37	....	....	Parable of the Two Sons.....	xxi. 28-32	....	....	....
Feeding of the four thousand.....	xv. 32-39	viii. 1-9	....	....	"the Wicked Husbandmen".....	xxi. 33-46	xii. 1-12	xx. 9-19	....
The sign from heaven.....	xvi. 1-4	viii. 10-13	....	....	"the Wedding Garment".....	xxii. 1-14	....	xiv. 16-24	....
The leaven of the Pharisees.....	xvi. 5-12	viii. 14-21	....	....	The tribute-money.....	xxii. 15-22	xii. 13-17	xx. 20-26	....
Blind man healed.....	....	viii. 22-26	....	....	The state of the risen.....	xxii. 23-33	xii. 18-27	xx. 27-40	....
Peter's profession of faith.....	xvi. 13-19	viii. 27-29	ix. 18-20	vi. 66-71	The great Commandment.....	xxii. 34-40	xii. 28-34	....	....
The Passion foretold.....	xvi. 20-28	viii. 30; ix. 1	ix. 21-27	....	David's Son and David's Lord.....	xxii. 41-46	xii. 35-37	xx. 41-44	....
The Transfiguration.....	xvii. 1-9	ix. 2-10	ix. 28-36	....	Against the Pharisees.....	xxiii. 1-39	xii. 38-40	xx. 45-47	....
Elias.....	xvii. 10-13	ix. 11-13	....	....	The widow's mite.....	....	xii. 41-44	xxi. 1-4	....
					Christ's second coming.....	xxiv. 1-51	xiii. 1-37	xxi. 5-38	....

HARMONY OF THE FOUR GOSPELS.—Continued.

	ST. MATTHEW.	ST. MARK.	ST. LUKE.	ST. JOHN.
Parable of the Ten Virgins.....	xxv. 1-13	....	....	....
" the Talents.....	xxv. 14-30	....	xix. 11-28	....
The Last Judgment.....	xxv. 31-46	....	....	....
Greeks visit Jesus. Voice } .....	....	....	xii. 20-36	....
from heaven } .....	....	....	xii. 36-50	....
Reflections of John.....	....	....	....	....
LAST PASSOVER (4th). Jews } .....	....	....	....	....
conspire }	xxvi. 1-5	xiv. 1, 2	xxii. 1, 2	....
Judas Iscariot.....	xxvi. 14-16	xiv. 10, 11	xxii. 3-6	....
Pascal Supper.....	xxvi. 17-29	xiv. 12-25	xxii. 7-23	xiii. 1-35
Contention of the Apostles.....	....	....	xxii. 24-30	....
Peter's fall foretold.....	xxvi. 30-35	xiv. 26-31	xxii. 31-39	xiii. 36-38
Last Discourse. The depar- } .....	....	....	....	xiv. 1-31
ture; the Comforter } .....	....	....	....	....
The Vine and the Branches } .....	....	....	....	xv. 1-27
abiding in Love } .....	....	....	....	....
Work of the Comforter in } .....	....	....	....	xvi. 1-33
disciples } .....	....	....	....	....
The Prayer of Christ.....	....	....	....	xvii. 1-26
Gethsemane.....	xxvi. 36-46	xiv. 32-42	xxii. 40-46	xviii. 1
The betrayal.....	xxvi. 47-56	xiv. 43-52	xxii. 47-53	xviii. 2-11
Before Annas (Caiaphas) }	xxvi. 57, } { xiv. 53, 54, }	xxii. 54-62	xviii. 12-27	....
Peter's denial }	58, 69-75 }	66-72 }	....	....
Before the Sanhedrim.....	xxvi. 59-68	xiv. 55-65	xxii. 63-71	....
Before Pilate.....	{ xxvii. 1, 2, }	xv. 1-5	xxiii. 1-3	xviii. 28
	11-14 }	....	....	....

HARMONY OF THE FOUR GOSPELS.—Continued.

	ST. MATTHEW.	ST. MARK.	ST. LUKE.	ST. JOHN.
The Traitor's death.....	xxvii. 3-10	....	....	....
Before Herod.....	....	....	xxiii. 4-11	....
Accusation and Condemnation...	xxvii. 15-26	xv. 6-15	xxiii. 13-25	xviii. 29-40 }
Treatment by the soldiers.....	xxvii. 27-31	xv. 16-20	xxiii. 36, 37	xix. 1-16 }
The Crucifixion.....	xxvii. 32-38	xv. 21-28	xxiii. 26-34	xix. 2, 3 }
The mother of Jesus.....	....	....	....	xix. 17-24 }
Mockings and railings.....	xxvii. 39-44	xv. 29-32	xxiii. 35-39	xix. 25-27 }
The malefactor.....	....	....	xxiii. 40-43	....
The death.....	xxvii. 50	xv. 37	xxiii. 46	xix. 28-30
Darkness and other portents.....	xxvii. 45-53	xv. 33-38	xxiii. 44, 45	....
The by-standers.....	xxvii. 54-56	xv. 39-41	xxiii. 47-49	....
The side pierced.....	....	....	....	xix. 31-37
The burial.....	xxvii. 57-61	xv. 42-47	xxiii. 50-56	xix. 38-42
The guard of the sepulchre... {	xxvii. 62-66 }	....	....	....
The Resurrection.....	xxviii. 11-15	xvi. 1-11	xxiv. 1-12	xx. 1-18
Disciples going to Emmaus.....	xxviii. 1-10	xvi. 12, 13	xxiv. 13-35	....
Appearances in Jerusalem.....	....	xvi. 14-18	xxiv. 36-49	xx. 19-29
At the Sea of Tiberias.....	....	....	....	xxi. 1-23
On the Mount in Galilee.....	xxviii. 16-20	....	....	....
Unrecorded Works.....	....	....	....	{ xx. 30, 31; }
Ascension.....	....	xvi. 19, 20	xxiv. 50-53	xxi. 24, 25 }

CHRONOLOGY OF THE BOOKS OF THE NEW TESTAMENT.

THE FIVE HISTORICAL BOOKS.

A. D.		Place where written.
Uncertain.	Gospel of St. Matthew.....	Judæa.
About 63.	" St. Mark.....	Perhaps at Rome.
" 60.	" St. Luke.....	Perhaps at Cæsarea.
" 93.	Acts of the Apostles.....	Uncertain.
" 96.	Gospel of St. John.....	Perhaps at Ephesus.

THE SEVEN GENERAL EPISTLES.

About 61.	Epistle of St. James.....	In Judæa.
" 63.	1 Epistle of St. Peter.....	Babylon (Qy. Rome).
" 64.	2 " ".....	Perhaps at Rome.
" 96.	1 " St. John.....	Perhaps at Ephesus.
Unknown.	2 " ".....	Unknown.
"	3 " ".....	"
About 63.	Epistle of Jude.....	"
" 96.	The Revelation of St. John.....	Perhaps at Patmos or Ephesus.

ST. PAUL'S EPISTLES, ACCORDING TO CONYBEARE AND HOWSON.

52.....	1 Thessalonians.....	Corinth.
53.....	2 " ".....	"
57.....	1 Corinthians.....	Ephesus.
57.....	2 " ".....	Macedonia.
57.....	Galatians.....	Corinth.
58.....	Romans.....	"
62.....	Philemon.....	Rome.
62.....	Colossians.....	"
62.....	Ephesians.....	"
62.....	Philippians.....	"
67.....	1 Timothy.....	Macedonia.
68.....	2 " ".....	Rome.
67.....	Titus.....	Ephesus.
63.....	Hebrews.....	Uncertain.

THE PARABLES OF JESUS.

I. Those which have for their subjects the laws of the Divine Kingdom, in its growth, its nature, its consummation.

1. The Sower.....Matt. xiii.; Mark iv.; Luke viii.
2. The Wheat and the Tares.....Matt. xiii.
3. The Mustard Seed.....Matt. xiii.; Mark iv.
4. The Seed Cast in the Ground.....Matt. xiii.; Mark iv.
5. The Leaven.....Matt. xiii.
6. The Hid Treasure.....Matt. xiii.
7. The Pearl of Great Price.....Matt. xiii.
8. The Net Cast into the Sea.....Matt. xiii.

II. Those which are drawn from the life of men, and which occur not in discourses, but in answer to the questions of the disciples or other inquirers.

9. The two Debtors.....Luke vii.
10. The Merciless Servant.....Matt. xviii.
11. The Good Samaritan.....Luke x.
12. The Friend at Midnight.....Luke xi.
13. The Rich Fool.....Luke xii.
14. The Wedding Feast.....Luke xii.
15. The Fig Tree.....Luke xiii.
16. The Great Supper.....Luke xiv.
17. The Lost Sheep.....Matt. xviii.; Luke xv.
18. The Lost Piece of Money.....Luke xv.
19. The Prodigal Son.....Luke xv.
20. The Unjust Steward.....Luke xvi.
21. The Rich Man and Lazarus.....Luke xvi.

22. The Unjust Judge.....Luke xviii.
 23. The Pharisee and the Publican.....Luke xviii.
 24. The Laborers in the Vineyard.....Matt. xx.
- III. Those which are prophetic, in part of the rejection of Israel, in part of the great retribution of the coming of the Lord.
25. The Pounds.....Luke xix.
 26. The Two Sons.....Matt. xxi.
 27. The Vineyard let out to Husbandmen.....Matt. xxi.; Mark xii.; Luke xx.
 28. The Marriage Feast.....Matt. xxii.
 29. The Wise and Foolish Virgins.....Matt. xxv.
 30. The Talents.....Matt. xxv.
 31. The Sheep and the Goats.....Matt. xxv.

TABLE, SHOWING HOW THE EARTH WAS REPEOPLD BY THE DESCENDANTS OF NOE.

The sons of Noe were		
SEM,	CHAM,	JAPHET.
Sem's Sons were	They settled	The principal nations which sprang from them were
Elam. Asshur. Arphaxad. Lud. Aram.	Assyria. Syria. Persia. Northern Arabia. Mesopotamia.	Persians. Assyrians. Chaldeans. Lydians. Armenians.
Cham's sons were	They settled	The principal nations which sprang from them were
Cush (Chus). Mizraim. Phut. Chanaan.	The Continent of Africa.	Ethiopians. Egyptians. Lybians. Canaanites.
The sons of Japhet were	They settled	The principal nations which sprang from them were
Gomer. Magog. Madai. Javan. Tubal. Meshech. Tiras.	Asia Minor. Armenia. Caucasus. Europe.	Russians, Teutons, Gauls, Britons. Scythians. Medes. Ionians and Athenians. Iberians. Muscovites. Thracians.

SOME OF THE RIVERS AND LAKES OF THE SCRIPTURES

NAME.	Country.	Where mentioned.	For what noted.
1. Abana.	Damascus.	2 Kings v. 12.	Spoken of by Naaman.
2. Ahava.	Media.	Ezra viii. 15, 21.	Scene of Esdras's feast prior to the return from captivity.
3. Arnon.	Syria.	Judges xi. 18.	Boundary of Moab.
4. Chobar.	Chaldæa.	Ezek. i. 1.	Scene of Ezekiel's first vision.
5. Salt Sea.	Palestine.	Ezek. xlvii. 18.	The Dead Sea. Supposed site of the Cities of the Plain.
6. River of Egypt.	Egypt.	Josh. xv. 4.	The Nile.
7. Euphrates.	Babylonia.	Gen. ii. 4.	One of the great rivers of the East. One of the rivers of Eden.
8. Sea of Galilee or Gennesaret.	Palestine.	John vi. 1.	Miraculous draught of fishes, and calming of the tempest by Christ.
9. Gchon.	Palestine.	Luke v. 1.	One of the rivers of Eden.
10. Jordan.	Palestine.	Gen. ii. 13.	Principal river of Palestine. Scene of Christ's baptism.
11. Pharpar.	Damascus.	In nearly all the historical books.	Now called the Barrada.
12. Phison.	Persia.	2 Kings v. 12.	One of the rivers of Eden.
13. The Red Sea.	Arabia.	Gen. ii. 1.	Passage of the Israelites, and destruction of Pharaoh's host.

THE HILLS AND MOUNTAINS OF SCRIPTURE.

NAME OF HILL.	Country.	Where mentioned.	For what noted.
1. Abarim.	Palestine.	Num. xxxiii. 48.	Scene of Balaam's prophecy.
2. Ararat.	Armenia.	Gen. vii. 4.	Resting place of the ark.
3. Bashan.	Palestine.	Isa. xxiii. 9. Deut. i. 4.	For its height.
4. Calvary.	"	Luke xxiii. 33.	The scene of the Redeemer's crucifixion. This name occurs only in Luke.
5. Carmel.	"	3 Kings xviii. 19.	The scene of Elias's encounter with the prophets of Baal.
6. Ebal.	"	Josue viii. 30.	The mount on which the curses of the broken law were to rest.
7. Ephraim.	"	1 Kings i. 1.	Birth-place of Samuel.
8. Gerizim.	"	Josue viii. 32.	The Mount of Blessing. Here Josue wrote the law on stone. The site of the Samaritan Temple.
9. Gilboe.	"	1 Kings xxxi.	The scene of the death of Saul and Jonathan.
10. Hermon.	"	Ps. cxxxii. 3.	The highest mountain in the Holy Land, 9,053 feet high. The supposed scene of the transfiguration.
11. Nebo	"	Deut. xxxii. 49.	The burial place of Moses, and the mount from which he saw the Promised Land.
12. Olivet.	"	1 Kings xv. 30.	Route by which David escaped from Absalon. Scene of Christ's sermon.
13. Hor.	"	Matt. xxiv. 3.	Burial place of Aaron.
14. Sinai.	Arabia.	Num. xx. 27.	Scene of the giving of the Law.
15. Tabor.	Palestine.	Ex. xix. 18.	Scene of the victory over Sisara.

THE MIRACLES OF JESUS.

ARRANGED IN CHRONOLOGICAL ORDER.

MIRACLES.	Place of occurrence.	Where described.
1. Conversion of water into wine.....	Can of Galilee.	John ii. 1-11.
2. Cure of the nobleman's son at Capernaum..	"	John iv. 46, 54.
3. The miraculous draught of fishes.....	Sea of Galilee.	Luke v. 1-11.
4. Man possessed with a devil healed.....	Capernaum.	Mark i. 22-28.
5. Peter's mother-in-law cured of a fever.....	"	Mark i. 30, 31.
6. A leper healed.....	"	Mark i. 40, 45.
7. The centurion's servant healed.....	"	Matt. viii. 5-13.
8. The widow's son raised from the dead.....	Naim.	Luke vii. 11, 17.
9. The tempest calmed.....	Sea of Galilee.	Matt. viii. 23, 27.
10. The demoniacs of Gadara cured.....	Gadara.	Matt. viii. 28, 34.
11. Man with the palsy cured.....	Capernaum.	Matt. ix. 1-8.
12. Jairus's daughter raised from the dead.....	"	Matt. ix. 18, 19, 23, 26.
13. Woman with an issue of blood healed.....	"	Luke viii. 43, 48.
14. Two blind men given their sight.....	"	Matt. ix. 27, 31.
15. The dumb man given his speech.....	"	Matt. ix. 32, 33.
16. An infirm man of Bethsaida healed.....	Jerusalem.	John v. 1-9.
17. The withered hand made whole.....	Judea.	Matt. xii. 10, 13.
18. Man with a devil healed.....	Capernaum.	Matt. xii. 22, 23.
19. Five thousand people fed.....	Decapolis.	Matt. xiv. xv. 21.
20. Daughter of woman of Chanaan healed.....	Near Tyre.	Matt. xv. 22-28.
21. Deaf and dumb man cured.....	Decapolis.	Mark vii. 31, 37.
22. Four thousand persons fed.....	"	Matt. xv. 32, 39.
23. A blind man given his sight.....	Bethsaida.	Mark xiii. 22, 26.
24. Boy with a devil cured.....	Tabor.	Matt. xvii. 14, 21.
25. A man born blind is made to see.....	Jerusalem.	John ix.
26. A woman with an infirmity of 18 years' standing cured.....	Galilee.	Luke xiii. 11, 17.
27. The dropsy cured.....	"	Luke xiv. 1-6.
28. Ten lepers cleansed.....	Samaria.	Luke xvii. 11, 19.
29. Lazarus raised from the dead.....	Bethany.	John xi.
30. Two blind men given sight.....	Jericho.	Matt. xx. 30, 34.
31. The fig-tree blasted.....	Olivet.	Matt. xxi. 18, 22.
32. Malchus's ear healed.....	Gethsemane.	Luke xxii. 50, 51.
33. Second miraculous draught of fishes.....	Sea of Galilee.	John xxi. 1-14.

THE WORDS OF JESUS.

BEING A TABLE OF HIS DISCOURSES, IN THEIR PROPER ORDER.

TITLE.	Place of delivery.	Where recorded.
1. Remarks to Nicodemus.....	Jerusalem.	John iii. 1, 21.
2. Conversation with the woman of Samaria...	Tychor.	John iv. 1, 42.
3. Remarks in the synagogue at Nazareth...	Nazareth.	Luke iv. 16, 31.
4. The sermon on the mount.....	"	Matt. v. vi. vii.
5. Charge to the Apostles.....	Galilee.	Matt. x.
6. Doom of Chorazin, Bethsaida, etc.....	"	Matt. xi. 20, 24.
7. Declaration after healing the infirm man of Bethsaida.....	Jerusalem.	John v.
8. Comments on the conduct of the disciples in the corn-field.....	Judea.	Matt. xii. 1, 18.
9. Denial that His miracles were due to the power of Beelzebuth.....	Capernaum.	Matt. xii. 1, 8.
10. The bread of life.....	"	John vii.
11. On internal purity.....	"	Matt. xv. 1, 20.
12. Concerning the forgiveness of injuries.....	"	Matt. xviii.
13. Declaration at the feast of tabernacles.....	Jerusalem.	John vii.
14. Concerning the woman taken in adultery...	"	John viii.
15. Words referring to His sheep.....	"	John x.
16. The Scribes and Pharisees denounced.....	Paræa.	Luke xi. 29, 36.
17. About humility and prudence.....	Galilee.	Luke xiv. 7, 14.
18. How to reach heaven.....	Paræa.	Matt. xli. 16, 30.
19. Remarks upon His sufferings.....	Jerusalem.	Matt. xx. 17, 19.
20. The Pharisees denounced.....	"	Matt. xxiii.
21. The destruction of Jerusalem foretold.....	"	Matt. xxiv.
22. Words of comfort to His disciples at the Last Supper.....	"	John xv. xvi. xvii.
23. Remarks on the way to Gethsemane.....	"	Matt. xxvi. 31, 36.
24. Last words to His disciples on earth.....	"	Matt. xxviii. 16-23.

TABLE SHOWING WHICH OF THE PATRIARCHS WERE CONTEMPORARY WITH EACH OTHER:

AND, CONSEQUENTLY, HOW EASY IT WAS TO HAND DOWN FROM ADAM TO JACOB, THE STORY OF THE CREATION AND THE DELUGE.

PATRIARCHS.	Born.	Died.	Aged.	CONTEMPORARIES.
	B. C.	B. C.	Years.	
1. ADAM.....	....	3074	930	Seth, Enos, Cainan, Malaleel, Jared, Enoch, Mathusala, Lamech.
2. SETH.....	3874	2962	912	Adam, Enos, Cainan, Malaleel, Jared, Enoch, Mathusala, Lamech.
3. ENOS.....	3769	2864	905	Adam, Seth, Cainan, Malaleel, Jared, Enoch, Mathusala, Lamech, Noe.
4. CAINAN.....	3679	2769	910	Adam, Seth, Enos, Malaleel, Jared, Enoch, Mathusala, Lamech, Noe.
5. MALALEEL.....	3609	2714	895	Adam, Seth, Enos, Cainan, Jared, Enoch, Mathusala, Lamech, Noe.
6. JARED.....	3544	2582	962	Adam, Seth, Enos, Cainan, Malaleel, Enoch, Mathusala, Lamech, Noe.
7. ENOCH.....	3382	3017 Translated.	365	Adam, Seth, Enos, Cainan, Malaleel, Jared, Mathusala, Lamech.
8. MATHUSALA.....	3317	2348	969	Adam, Seth, Enos, Cainan, Malaleel, Jared, Enoch, Lamech, Noe, Sem.
9. LAMECH.....	3130	2353	777	Enos, Cainan, Malaleel, Jared, Mathusala, Lamech, Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare.
10. NOE.....	2948	1998	950	Mathusala, Lamech, Noe, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare, Abraham, Isaac.
11. SEM.....	2446	1846	600	Sem, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare, Abraham.
12. ARPHAXAD.....	2346	1908	438	Sem, Arphaxad, Heber, Phaleg, Reu, Sarug, Nachor, Thare, Abraham, Isaac.
13. SALE.....	2311	1878	433	Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare, Abraham, Isaac.
14. HEBER.....	2281	1817	464	Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare, Abraham, Isaac, Jacob.
15. PHALEG.....	2247	2008	239	Sem, Arphaxad, Sale, Heber, Reu, Sarug, Nachor, Thare, Abraham, Isaac, Jacob.
16. REU.....	2017	1978	239	Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare, Abraham.
17. SARUG.....	2185	1955	230	Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Nachor, Thare, Abraham.
18. NACHOR.....	2155	2007	148	Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Thare.
19. THARE.....	2126	1921	205	Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Abraham.
20. ABRAHAM.....	1996	1821	175	Sem, Arphaxad, Sale, Heber, Reu, Sarug, Thare, Isaac, Jacob.
21. ISAAC.....	1897	1717	180	Sem, Sale, Heber, Abraham, Jacob, Joseph.
22. JACOB.....	1837	1689	148	Heber, Abraham, Isaac.

MIRACLES PERFORMED BY THE APOSTLES.

RECORDED IN THE ACTS.

MIRACLES.	Place of occurrence.	Where described.
1. A lame man healed by St. Peter.....	Jerusalem.	Acts iii. 1-11.
2. Death of Ananias and Sapphira.....	"	— v. 1-10.
3. Wonderful deeds done by the Apostles.....	"	— v. 12, 16.
4. St. Peter and St. John impart the Holy Ghost.....	Samaria.	— viii. 14, 17.
5. Eneas healed of a palsy by St. Peter.....	Lydda.	— ix. 33, 34.
6. Tabitha or Dorcas raised from the dead by St. Peter.....	Joppa.	— ix. 36, 41.
7. St. Peter rescued from prison by an angel...	Jerusalem.	— xii. 7, 17.
8. Herod punished with death.....	"	— xii. 21, 23.
9. Elymas the sorcerer is stricken with blindness	Paphos.	— xiii. 6, 11.
10. Conversion of St. Paul.....	Aween Jerusalem & Damascus.	— ix. 1-9.
11. A cripple healed by St. Paul.....	Lystra.	— xiv. 8-10.
12. Spirit of divination ejected by St. Paul.....	Philippi.	— xvi. 16-18.
13. Doors of the prison of St. Paul and Silas opened by an earthquake.....	"	— xvi. 25, 26.
14. St. Paul imparts the Holy Ghost.....	Corinth.	— xix. 1-6.
15. Many persons healed by St. Paul.....	"	— xix. 11, 12.
16. St. Paul raises Eutychus from the dead.....	Troas.	— xx. 9, 12.
17. St. Paul renders a viper harmless.....	Melita.	— xxviii. 3-6.
18. St. Paul cures Publius' father and others....	"	— xxviii. 7-9.

A CHRONOLOGICAL TABLE,

SHOWING THE PRINCIPAL EVENTS OF THE JEWISH AND CONTEMPORANEOUS HISTORY, FROM THE CREATION OF THE WORLD TO THE BIRTH OF CHRIST.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
4004	Creation of the world.	
2650		Chinese Empire founded
2349	The deluge.	
2020		Sesostris, king of Egypt.
2010		
1996	Birth of Abraham.	
1921	Call of Abraham.	
1896	Isaac born.	
1856		Kingdom of Argos founded.

CHRONOLOGICAL TABLE.—Continued.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
1837	Birth of Jacob and Esau.	
1799	Joseph sold into Egypt.	
1571	Moses born.	Cadmus introduces letters into Greece.
1493	The Passover instituted—Departure from Egypt.	
1491	The Law given from Mount Sinai.	
1491	Death of Moses and Aaron—Josue leads the Israelites into Chanaan.	
1352		{ Corinth founded.
1273	The Judges.	{ Rise of Assyria.
1263		{ Search for the Golden Fleece.
1193		{ War against Troy.
1136	Samson slays the Philistines.	
1120	Death of Samson.	
1102		Sparta a kingdom.
1095	Saul made king.	
1075	Death of Samuel.	
1056	Death of Saul and Jonathan.	
1048	David, king over Israel—Takes Jerusalem.	
1042	The Ark removed to Jerusalem.	
1023	Revolt of Absalon.	
1015	Death of David and accession of Solomon.	
1012	Foundation of the Temple.	
1006	Dedication of the Temple.	
975	Death of Solomon—Revolt of the Ten Tribes—Kingdom of Israel established under Jeroboam.	
975	Semeias averts a civil war—Roboam, king of Juda.	
971	Sisac, king of Egypt, takes Jerusalem and pillages the Temple.	
957	Abias defeats the king of Israel; 50,000 men are slain in the battle.	Tabrimmon, king of Damascus.
906	Israel afflicted with the famine predicted by Elias.	
901	The Syrians besiege Samaria.	
897	Elias translated to heaven.	
896	Death of Ahab, king of Israel.	
895	Miracles of Eliseus the Prophet.	
878		Carthage founded by Dido.
776	Israel invaded by the Assyrians under Phul.	Commencement of the Olympic Era.
758		
753		Syracuse founded.
747		Rome built.
741	Phacee, king of Israel, lays siege to Jerusalem; 120,000 of the men of Juda are slain in one day.	Era of Nabonassar.
740	Achaz, king of Juda, being defeated by Phacee, calls in the assistance of Tiglath-Pileser, king of Assyria, and becomes tributary to him—Israel is also made tributary to the same king—A Syrian altar is set up in the Temple, and the sacred vessels sent to Assyria.	
721	Samaria is taken by the king of Assyria—The Ten Tribes carried into captivity—End of the Kingdom of Israel—Isaias and Micheas, prophets in Juda.	Numa Pompilius, B. C. 715.
710	Sennacherib invades Judaea, but the destroying angel enters the camp of the Assyrians, and in one night destroys 185,000 of them.	
698	Manasses, king of Juda—Gross idolatry of Juda.	
678	Samaria colonized by Assyrians.	Scythian invasion of Western Asia.
658		Byzantium founded.
656	Holofernes is killed at the siege of Bethulia by Judith.	
625		Alyattes, king of Lydia—Nabopolassar of Babylonia and Cyaxeres of Media destroy Nineveh.
624	In repairing the Temple Hielias discovers the book of the law, and Josias keeps a solemn Passover—Jeremias, prophet.	
608	Josias killed in battle—Joakim, king.	
605	Jeremias' prophecy of the 70 years' captivity—Nabuchodonosor invades Judaea, takes Jerusalem—Joakim, his vassal.	Babylon a great kingdom.
602	Joakim revolts from Babylon.	
598	Nabuchodonosor besieges Jerusalem.	
597	Jerusalem taken—Joakim deposed, and succeeded by Joakin, who rebels.	
597	Sedecias made king over the remnant of Juda.	
594		Solon, legislator at Athens.
588	Jerusalem having rebelled against Babylon, is besieged by Nabuchodonosor.	
586	Jerusalem taken and destroyed by Nabuchodonosor—Sedecias' eyes are put out—He is taken to Babylon, where he dies—End of the Kingdom of Juda.	
580		{ Copper money coined at Rome.
572		{ Fall of Tyre.
569		{ Amasis, king of Egypt.
562	The Jews captives in Babylonia.	{ First comedy performed at Athens.
559		{ Founding of the Persian Empire by Cyrus.
539		{ Marseilles built by the Phocæans.
530		{ Babylon taken by Cyrus and united to Persia.
536	Cyrus allows the Jews to return to their own country—Return of the first caravan under Zorobabel.	
535	Rebuilding of the Temple.	
534	Opposition of the Samaritans.	Tarquinius Superbus, king of Rome.
529	Letter to the Persian king from the adversaries.	Death of Cyrus.
525		Egypt conquered by Cambyses.
522	Work on the Temple stopped by a royal decree.	Death of Cambyses.
521	Aggeus and Zacharias.	
520	Building of the Temple resumed.	
515	Dedication of the Second Temple.	
510		Expulsion of the Tarquins—Rome and Athens republics.

CHRONOLOGICAL TABLE.—Continued.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
494		Tribunes.
492		Battle of Marathon.
486		Xerxes (the Ahasuerus of Esther.)
480		Battles of Salamis and Thermopylae—Persians burn Athens.
479		Battles of Plataea and Mycale—Persians retreat from Greece.
474	Esther and Mordechai.	
468		Death of Aristides—Socrates born.
466		Cimon defeats the Persians.
463		Death of Xerxes.
458	Commission of Esdras.	Cincinnatus dictator.
457	Great reformation.	
449		Decemvirate at Rome—Appius Claudius.
444	{ Commission of Nehemias—The walls rebuilt—	Herodotus.
443	{ Reading of the law—Opposition of Sanballat.	
431		Peloponnesian war.
429		Pericles dies—Plato born.
404		Lysander takes Athens—Death of Alcibiades.
400	Malachias.	Xenophon—Retreat of the 10,000.
399		Death of Socrates.
390		Rome taken by the Gauls.
371		Battle of Leuctra.
367	Murder of Josue.	
362		Death of Epaminondas.
356		Birth of Alexander the Great—Temple of Diana at Ephesus burned.
351	Alleged captivity of the Jews.	
350	Jaddua, High Priest.	
348		Death of Plato.
336		Alexander the Great succeeds to the throne.
335		Destruction of Thebes.
333		Battle of Issus—Damascus taken and Tyre besieged by Alexander.
332		Alexander, king of Epirus, in Italy.
332	The High Priest induces Alexander to spare Jerusalem.	
331	Settlement of Jews at Alexandria.	Battle of Arbela.
330	Onias, High Priest.	Demosthenes' oration for the crown.
323		Death of Alexander.
322		Romans humiliated by the Samnites at the Caudine forks—Demosthenes and Aristotle die.
320	Ptolemy takes Jerusalem—Jewish settlements in Egypt and Cyrene.	
315		Thebes rebuilt.
314	Palestine under Antigonos.	
312	Commencement of the Era of the Seleucidae.	Appius Claudius, censor.
300	Simon I., the Just, High Priest.	
298		Third Samnite war.
292	Eleazar, High Priest.	
285		Commencement of the Punic wars.
281	Manasseh, High Priest.	
241		End of the First Punic war.
235		Temple of Janus closed for the first time since Numa.
219	Antiochus overruns Palestine.	Second Punic war.
218		Hannibal crosses the Alps.
217	Ptolemy recovers Palestine, profanes the Temple, but is driven out supernaturally—He persecutes the Jews of Alexandria.	Battle of Trasimene.
216		Battle of Cannae.
215		Chinese wall built.
206		Dynasty of Han in China.
205	The Jews submit to Antiochus, the Great—Are well treated at first.	
204		Scipio in Africa—Defeat of the Carthaginians.
201		Peace with Carthage.
197	Palestine and Coele-Syria conquered by Antiochus the Great, and confirmed to him by the peace with Rome.	
187	Attempt of Heliodorus to plunder the Temple.	
183		Death of Hannibal and Scipio.
175	Onias III. degraded from the High Priesthood, which is sold to Jason.	
171		Third Macedonian war.
170	Jerusalem taken by Antiochus Epiphanes—Great cruelties towards the Jews.	
168	Menelaus deposed—Massacre at Jerusalem—Beginning of the Machabæan war of independence.	End of the Macedonian kingdom.
167	Judas Machabæus defeats the Syrian Generals.	
166	Judas takes Jerusalem—Re-dedication of the Temple.	
164	Death of Antiochus—He is succeeded by Antiochus V. Eupator, who takes Bethsura and besieges Jerusalem—Peace with the Jews.	
162	Alcimus made High Priest—Judas calls on the Jews to resist.	
161	Victory of Adasa—Embassy to Rome—Death of Judas—Death of John Machabæus.	Alliance between Rome and Judaea.
158	Peace with Syria.	
153	Jonathan, High Priest.	Celtiberian war.
149		Third Punic war.
146	Alliance with Demetrius, whose life Jonathan saves.	Destruction of Carthage.
144	Death of Jonathan.	
141	Tower of Sion taken—First year of Jewish freedom.	
140	Simon made hereditary prince of the Jews.	
137	John Hyrcanus, High Priest.	
128	Hyrcanus goes to Parthia with Antiochus, who is killed there—Judaea independent.	Death of Tiberias Gracchus.
125	Hyrcanus conquers the land east of Jordan.	
121		Death of Caius Gracchus.
109	Hyrcanus destroys the Samaritan Temple on Mount Gerizim.	

CHRONOLOGICAL TABLE.—Continued.

B. C.	JEWISH HISTORY.	CONTEMPORANEOUS EVENTS.
107	Death of Hyrcanus—Aristobulus, High Priest, assumes the title of king.	Marius, First Consul.
106	Alexander Jannæus—Civil war.	Jugurtha taken—Cicero and Pompey born.
100		Julius Cæsar born.
83	Alexandra, queen of Judæa.	Sylla, dictator.
78		Defeat and death of Spartacus.
71	Hyrcanus II., king, deposed by his brother after 3 months—Succeeded by Aristobulus II.—Rise of Antipater.	Syria a Roman province
66	Civil war between the rival brothers—Appeal to the Romans.	
65	Arbitration of Pompey.	Cicero, consul.
63	Pompey carries Jerusalem by assault—Judæa subject to Rome from this time.	
57	Alexander, son of Aristobulus II., makes war on Hyrcanus, but is defeated by Gabinius, Proconsul of Syria.	Cæsar's first descent on Britain.
55	Crassus at Jerusalem; plunders the Temple.	Second invasion of Britain.
54	Cassius enslaves 30,000 Jews, the partisans of Aristobulus.	
49	Cæsar releases Aristobulus, who is put to death by the Pompeians—Alexander put to death by Scipio at Antioch.	Cæsar crosses the Rubicon.
48	Antipater, first Roman Procurator of Judæa—Hyrcanus, Ethnarch.	Battle of Pharsalia—Death of Pompey.
46	Antipater appoints his sons Phasael and Herod captains of Judæa and Galilee.	Reform of the Calendar.
44	Decree of Cæsar for re-fortifying Jerusalem.	Death of Cæsar.
43	Cassius plunders Jerusalem.	Death of Cicero.
42	Herod defeats Antigonus, and enters Jerusalem in triumph—Is reconciled to Hyrcanus, and betrothed to Mariamne.	Battle of Philippi—Death of Brutus and Cassius.
40	Herod appointed king by the Roman Senate.	Roman Empire divided—Octavian and Antony at Rome.
37	Herod takes Jerusalem on the day of atonement—Marries Mariamne—Death of Antigonus—End of the Asmonæan line—Annel made High Priest.	Renewal of the triumvirate for 5 years.
36	Herod compelled by Cleopatra to make Aristobulus High Priest.	Antony and Cleopatra.
35	Murder of Aristobulus.	
34	Herod appeases Antony by gifts—Antony gives Cæle-Syria to Cleopatra.	
31	Herod defeats the Arabians—Dreadful earthquake in Judæa.	Battle of Actium.
30	Herod meets Octavian at Rome, and is confirmed in his kingdom.	Death of Antony and Cleopatra—Egypt a Roman province.
29	Herod puts Mariamne to death.	
28	Murder of Alexandra, mother of Mariamne.	The name of Augustus conferred upon Octavian.
27		
26	Herod murders the last of the family of Hyrcanus—Introduces heathen games into Jerusalem.	
24	The dominions of Herod increased by the addition of Trachonitis, Batanea, and Auranitis—Sends his sons Alexander and Aristobulus to Rome.	Death of Marcellus.
23	Herod visits Agrippa at Mytilene.	
21	Herod rebuilds his palace—Founds Cæsarea.	Augustus Pontifex Maximus.
18	Rebuilding of the Temple.	
17	Completion of the Holy Place.	
12	Refuses the hand of Salome to the Arabian Syllæus.	
10	Herod opens David's tomb in search of treasure.	
6	Murder of Alexander and Aristobulus, Herod's sons by Mariamne—The Pharisees refuse the oath to Cæsar and Herod, and are fined.	
4	Birth of Christ, according to the common reckoning—Death of Herod.	Augustus, Emperor of Rome.

MR. LEWIN'S SCHEME OF THE CHRONOLOGY OF OUR LORD'S LIFE.

B. C. 6 (about Feb. 22). Birth of John the Baptist; the time of Elizabeth's conception being inferred from the calculation that the course of Abia went out of office on May 22, B. C. 7.	A. D. 29 (February). Baptism of Jesus. Age 33.*
B. C. 6 (about Aug. 1). THE NATIVITY OF JESUS CHRIST; nearly two years before the death of Herod (Matt. ii. 16).	A. D. 29 (Feb. to March.) The Temptation.
The Census under Sentius Saturninus, who displeased Varus before September 2, B. C. 6.	A. D. 29—A. D. 33. The Duration of Christ's Ministry, from Passover to Passover, four full years, in accordance with Luke xiii. 7.
B. C. 4. April 1. Death of Herod at Jericho. Return of the Holy Family from Egypt.	A. D. 29. FIRST PASSOVER, ending April 2. Opening of our Lord's Ministry at Jerusalem.
A. D. 6. Banishment of Archelaus. Cyrenius, prefect of Syria.	Imprisonment of John.
A. D. 7. Completion of the Census of Cyrenius.	A. D. 29 (Autumn). Beginning of Christ's Ministry in Galilee. Its duration—three years and six months.
CHRIST AT THE PASSOVER (April 9th).	First Circuit in Galilee, including (about October) his rejection at Nazareth.†
A. D. 28 (about Aug. or Sept.) Preaching of John the Baptist, in the first year of the Sabbatic cycle, in the sixth year of which our Lord's Ministry closed.	

* Mr. Lewin gives this latitude to the about thirty (ᾠσεῖ) of Luke iii. 23.

† Mr. Lewin's authority for this date is in the fact that Isaiah lxi. was the appointed lesson of the daily service about the Feast of Tabernacles, which in this year fell on October 11.

MR. LEWIN'S SCHEME OF THE CHRONOLOGY OF OUR LORD'S LIFE.—Continued.

A. D. 29 to A. D. 30 (Spring). Second Galilean Circuit; duration—four or five months.	Jesus retires to Ephraim, and thence to Cæsarea Philippi.
A. D. 30 (Spring). Third Galilean Circuit. April 22. The δευτεροπρωτον σαββατον, i. e., the first Sabbath of the second month (Jyar).	Return to Capharnaum. Tribute Money.
May 27. The Pentecost, this year on a Sabbath. The "Feast" of John v.	Passover, April 13. Beginning of our Lord's last circuit, occupying a year, and terminating at Jerusalem.
A. D. 30. Jesus returns to Galilee. Sermon on the Mount. Fourth Galilean Circuit. (Autumn). Return to Capharnaum.	(Autumn). The warning to flee out of Galilee.
A. D. 31 (about April). Death of John the Baptist.	A. D. 33 (Spring). The circuit resumed from West to East, along the borders of Samaria and Galilee, in the direction of Peræa, and so across the Jordan.
April 19 (10 of Nisan.) Feeding of the Five Thousand.	Recrosses the Jordan to Jericho.
April 21. The discourse of John vi.; on the Sabbath before the Passover.	Friday, March 27. Arrives at Bethany, six days before the Passover.
Sept. 20. Feast of Tabernacles (John vii. 1).	Saturday, March 28. Rest at Bethany on the Sabbath evening. Supper at the house of Simon.
Sept. 23 (about). Jesus reaches Jerusalem.	Palm Sunday, March 29. Jesus enters Jerusalem.
He withdraws, probably to Bethabara.	Monday, March 30—Thursday, April 2. As in our narrative.
Nov. 28 to Dec. 5. Feast of Dedication (John x).	Thursday, April 2—Evening. The Passover and Lord's Supper.
Jesus returned to Bethabara (John x. 31).	Good Friday, April 3. The Crucifixion. Jesus expires at 3 P. M.
A. D. 32 (Beginning). Death and raising of Lazarus.	Easter Sunday, April 5. The Resurrection.
	Thursday, May 14. The Ascension.
	Sunday, May 24. Day of Pentecost.

TABLE SHOWING THE PRINCIPAL EVENTS IN THE LIFE OF ST. PAUL.

ACCORDING TO THE PRINCIPAL AUTHORITIES

CONYBEARE AND HOWSON.	LEWIN.	TABLE OF ST. PAUL'S LIFE
A. D. About 5 or 6.	A. D. About 11.	Birth of Saul at Tarsus.
36.	36 or 37.	Martyrdom of St. Stephen.
37.	37.	Conversion of St. Paul.
39.	39.	His first visit to Jerusalem.
	(Feast of Tabernacles.)	
39-40.	39-40.	Rest of the Jewish Churches.
40.	40.	Conversion of Cornelius.
44.	43.	Barnabas fetches Saul from Tarsus to Antioch.
44.	44.	Famine; and death of Herod Agrippa I.
44 or 45.	44.	Barnabas and Saul go to Jerusalem with the collection. (Paul's second visit.)
48-49.	45-46.	Paul's First Missionary Journey.
50.	48.	Paul and Barnabas go up to the council at Jerusalem.
51.	49.	Paul's third visit.*
52.	52.	Paul's Second Missionary Journey.
	(February.)	Paul arrives at Corinth, where he stays 18 months.
54.	53.	Paul arrives at Jerusalem.
(Pentecost.)	(Tabernacles.)	His fourth visit.†
54.	54.	Winters at Antioch (Lewin).
(Latter half.)	(Beginning.)	Paul's Third Missionary Journey.
55.	54.	He reaches Ephesus, where he stays three full years (Lewin).
	(May.)	
55-57.	54-57.	Leaves Ephesus for Macedonia.
57.	57.	
	(About Pentecost.)	
57-58.	57-58.	Winters at Corinth (three months).
58.	58.	Reaches Philippi at the Passover.
	(March 27.)	
58.	58.	Reaches Jerusalem at Pentecost.
	(May 17.)	Paul's fifth visit, and arrest in the Temple.
58-60.	58-60.	Imprisonment at Cæsarea.
60.	60.	Festus succeeds Felix.
	(About Midsummer.)	
60.	60.	Paul sails for Rome.
	(End of August.)	
61.	(About Nov. 1.)	His shipwreck at Malta.
	61.	Paul reaches Rome.
63.	(Beginning of March.)	His first imprisonment (two years).
	61-63.	On his release, Paul goes to Macedonia, and Asia Minor (C. & H.)
64-66.	64.	(Lewin.) Paul, after visiting Crete, leaves Ephesus for Macedonia.
(In Spain?)	64-5	Winters at Nicopolis.
67-8.	65.	(Lewin.) Visits Dalmatia, and returns through Macedonia and Troas to Ephesus, where he is arrested and sent to Rome.
68.	66.	Martyrdom of St. Paul at Rome.
(May or June.)	(June 29.)	

* Dr. Howson identifies this visit with that of Galatians ii., and places the collision with Peter at Antioch after it.

† Mr. Lewin identifies this visit with that of Galatians ii., and places the collision with Peter at Antioch after it.

KINGS AND PROPHETS OF JUDA AND ISRAEL, ARRANGED IN PARALLELS.

THREE KINGS OF ALL ISRAEL.

SAUL REIGNED 40 YEARS BEFORE CHRIST 1095.
 DAVID REIGNED 40 YEARS BEFORE CHRIST 1055.
 SOLOMON REIGNED 40 YEARS BEFORE CHRIST 1015.

PROPHETS OF JUDA.	BEGAN TO REIGN.	YEARS REIGNED.	TWENTY KINGS OF JUDA.	BEFORE CHRIST.	NINETEEN KINGS OF ISRAEL.	YEARS REIGNED.	BEGAN TO REIGN.	PROPHETS OF ISRAEL.	
Semeias	3 Kings xii. 1	17	ROBOAM.....	975	974	JEROBOAM.....	22	1 Kings xii. 20	Man of God from Juda. Ahijah.
Adad.....	3 Kings xv. 1	3	ABIAM, or Abijah.....	957		NADAB.....	2	4 Kings xiv. 20	
Azarias.....	3 Kings xv. 9	41	ASA.....	955	954	BAASA.....	24	4 Kings xv. 16	
Hanani.....					953	ELAM.....	2	4 Kings xvi. 6	
Jahu, son of Hanani.....					930	ZAMBRI.....	7 days.	4 Kings xvi. 10	
					929	AMRI.....	12	4 Kings xvi. 16	Elias. Michæas.
					918	ACHAB.....	22	4 Kings xvi. 28	
	3 Kings xxii. 41	25	JOSAPHAT.....	914	897	OCHOZIAS.....	2	3 Kings xxii. 40	
Eliezer.....					896	JEHORAM, or Joram (son of Achab).....	12	4 Kings iii. 1	Eliseus.
Jehaziel.....	4 Kings viii. 16	8	JEHORAM, or Joram..... (Four years jointly with Josaphat, his father, and four years alone).	889					
	4 Kings viii. 25	1	OCHOZIAS, or Jehoahaz.....	885	884	JEHU.....	28	4 Kings ix. 6	
	4 Kings xi. 3	6	ATHALIA.....	884					
	4 Kings xi. 21	40	JOAS, or Joash.....	878	856	JOACHAZ.....	17	4 Kings xiii. 1	Jonas.
Zacharias, son of Boda.....					839	JOAS.....	16	4 Kings xiii. 10	
	4 Kings xiv. 1	29	AMAZIAS.....	838	825	JEROBOAM II.....	41	4 Kings xiv. 22	Osee. Amos.
Zacharias..... (who had under- standing in the visions of God, 2 Paral. xxvi. 5).	4 Kings xiv. 21	52	AZARIAH, or Ozias.....	810					
					784	Interregnum for eleven years	6 mo.	4 Kings xv. 8	
					773	ZACHARIAS.....	1 mo.	4 Kings xv. 13	
					772	SALLUM.....	10	4 Kings xv. 17	
					772	MENAHAM.....	2	4 Kings xv. 23	
					761	PHACEJAH.....	20	4 Kings xv. 27	
					759	PHACEE.....			
Isaias.....	4 Kings xv. 32	16	JOTHAM.....	758					
Micheas.....	4 Kings xvi. 1	16	ACHAZ.....	742	739	OSEA kills PHACEE.....			Adad.
					730	Anarchy for some years.....			
						OSEA settled in the kingdom	9	4 Kings xvii. 1	
Nahum.....	4 Kings xviii. 1	29	EZECHIAS.....	726	721	The Kingdom of Israel overthrown by the Assyrians. Shalmaneser, king of Assyria, came up against Samaria in the sixth year of the reign of Osea (B. C. 724), and after a siege of three years took the city, carried Israel away into Assyria, and having removed them to the cities of Halah and Habor, by the river Gozan, and into the cities of the Medes, he placed Assyrians in the cities of Samaria in their room.			
Joel.....	4 Kings xxi. 1	55	MANASSES.....	698					
	4 Kings xxi. 19	2	AMON.....	643					
Jereboam.....	4 Kings xxii. 1	31	JOSIAS.....	641					
Haba.....	4 Kings xxiii. 30	3 mo.	JEHOAHAS, or Sallum.....	610					
Sophonias.....	4 Kings xxiii. 34	11	JOAKIM.....	610					
Ezechiel.....	4 Kings xxiv. 8	3 mo.	JOAKIN, or Jeconias, or Coniah.....	599					
Daniel.....			SEDECIA.....	599					
Abdias.....	4 Kings xxiv. 18	11	Judas carried captive to Babylon.....	588					
			GOVERNORS OF JERUSALEM AFTER THE CAPTIVITY.						
Aggeus.....			ZOROBABEL.....	546					
Zacharias.....			ESDRAS.....	457					
Malachias.....			NEHEMIAS.....	445					

NOTE.—The history of Israel ended with the reign of Solomon. The kingdom was thenceforth dismembered. Ten Tribes, of which Ephraim was chief, separated and formed the Kingdom of Israel. Juda and Benjamin alone remained faithful to the house of David. Most of the Levites and many out of the other tribes who feared God (2 Paral. xi. 13-36) adhered to Juda. Jeroboam, the first king of Israel, knew why Solomon had been rejected, and yet he established a system of idolatry at Dan and Bethel. The people shared his feelings, and ever afterward idolatry became a part of the national religion. All the kings of Israel were depraved, and the nation copied the conduct of their kings, refusing all reproof. At the captivity the land was settled by people from the region of Tigris and Euphrates. A cloud of mystery has ever since hung over the fate of the ten tribes.

Very different were the destinies of Juda. Of twenty kings, all descendants of David, who for 388 years held the throne, six are mentioned with great praise—Asa, Josaphat, Ozias, Joatham, Ezechias, and Josias—while others are commended. Others were fearfully wicked—Joram, Achaz, Manasses, and Amon—introducing idolatrous worship into the temple itself, and filling Jerusalem with blood. After the captivity of Juda, the country was not colonized, thus leaving the land free for the people to return. Thus, while prophets warned, and while threatened judgments were disregarded, the solemn lesson was displayed that when men and nations voluntarily choose evil and reject counsel, they prepare themselves for the retributions that necessarily follow in the Divine government.

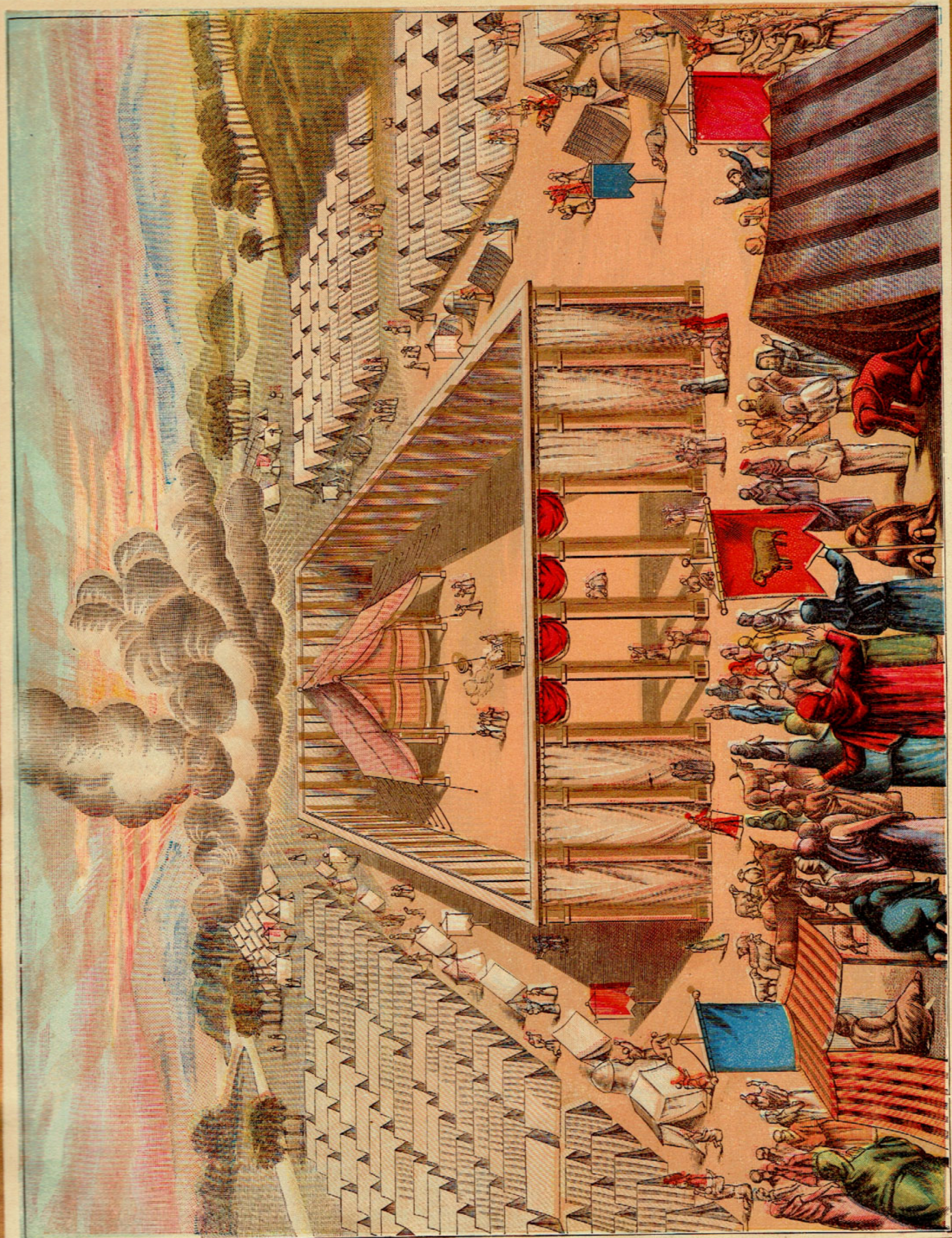
JEWISH OBSERVANCES.

THE SABBATH.—Signifies rest. Observed every seventh day.
 FEAST OF THE NEW MOON.—Marked the completion of the Lunar month.
 SABBATICAL MONTH.—The seventh of the Sacred Year, but the first of the Civil.
 FEAST OF TRUMPETS.—New Year's Day. Ushered in by blowing of trumpets.
 SABBATICAL YEAR.—Each seventh day and month and year were holy. The land rested and creditors and slaves were released.
 YEAR OF JUBILEE.—Every fiftieth year.
 THE PASSOVER.—Lasted for seven days, from the 14th to 21st of NISAN. A memorial of the Nation's birth and typical of Christ.

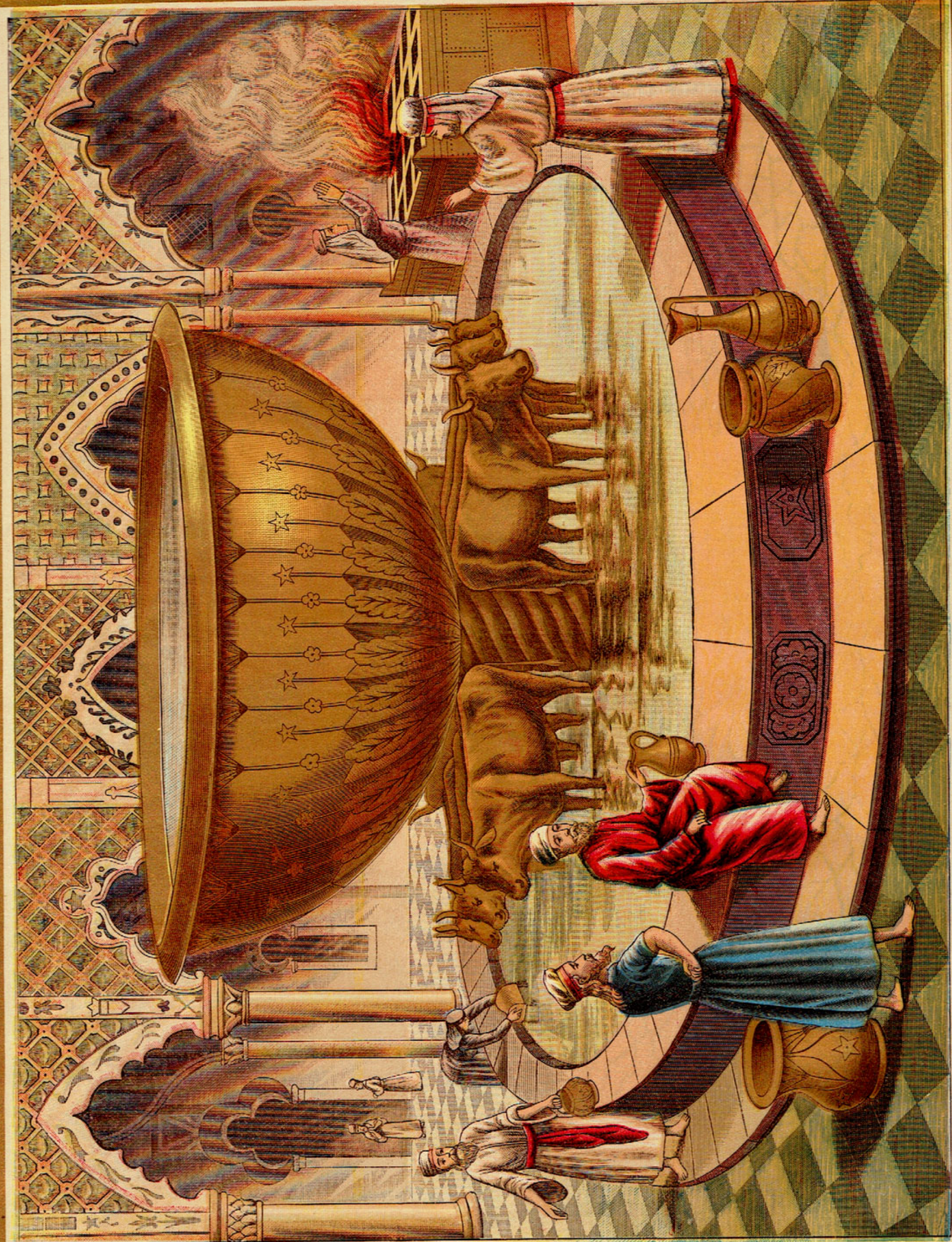
PENTECOST, OR FEAST OF WEEKS.—A supplement to the Passover, lasting one day.
 FEAST OF TABERNACLES.—A harvest Home, or Thanksgiving time, lasting seven days.
 DAY OF ATONEMENT.—A day of humiliation and fasting. Observed five days before the Feast of Tabernacles.
 FEAST OF PURIM.—An annual feast to commemorate the preservation of the Jews in Persia.
 FEAST OF DEDICATION.—A rededication of the Temple after the expulsion of the Syrians by Judas Maccabæus.



THE FURNITURE OF THE TABERNACLE



THE TABERNACLE IN THE WILDERNESS.



THE MOLTEN SEA



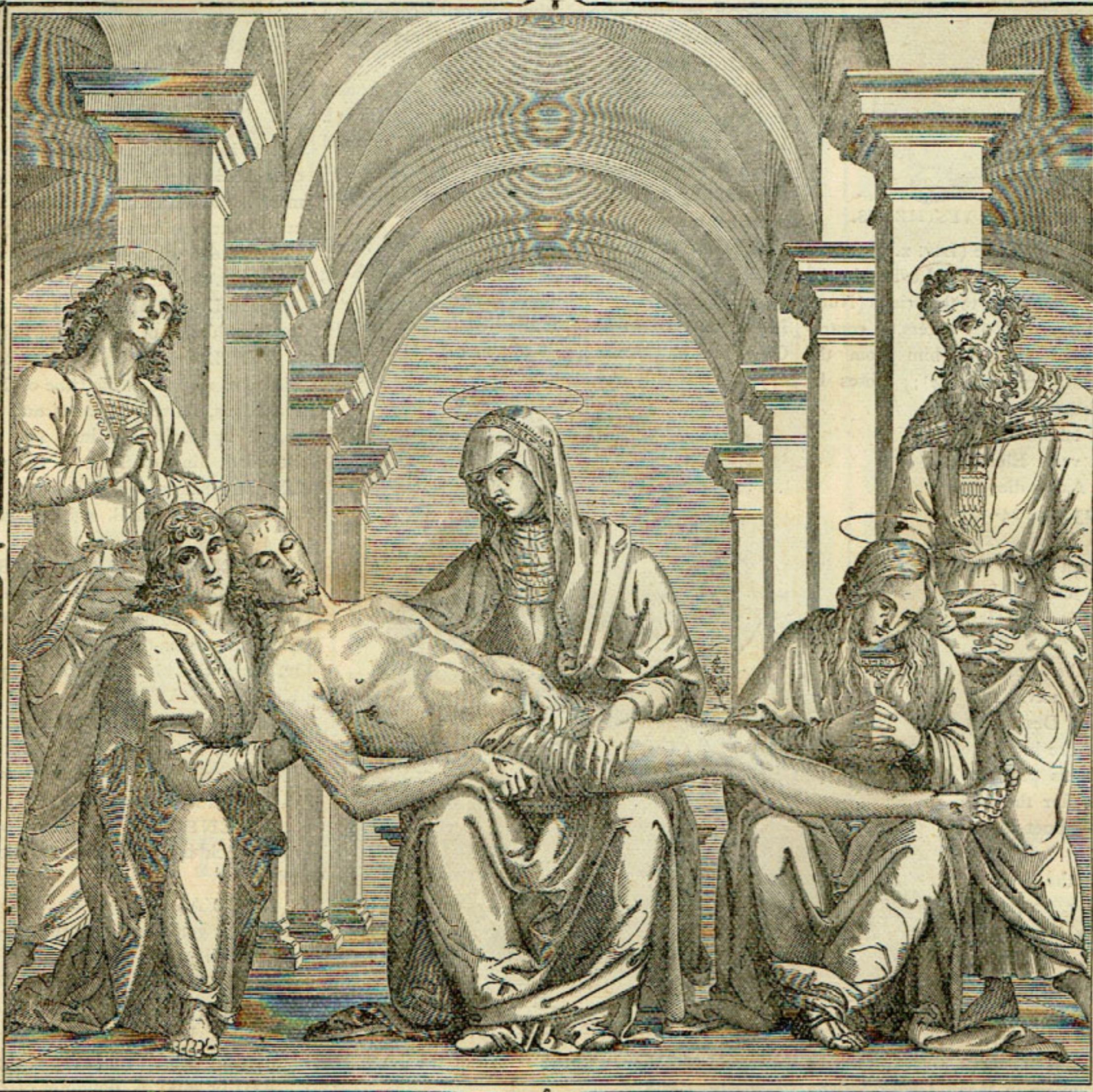
HIGH PRIEST IN "LINEN ROBES"

HIGH PRIEST IN "GARMENTS OF BEAUTY AND GLORY"

AN ILLUSTRATED AND COMPREHENSIVE
CATHOLIC BIBLE DICTIONARY,
 BASED ON THE
 WORKS OF CALMET, DIXON, AND OTHER CATHOLIC AUTHORS,
 AND ADAPTED TO
 THE ENGLISH VERSION FIRST PUBLISHED AT RHEIMS AND DOUAY,
 AS REVISED
 BY THE VEN. RICHARD CHALLONER.
 AND GENERALLY APPROVED BY THE CATHOLIC HIERARCHY.
 EMBELLISHED WITH APPROPRIATE ILLUSTRATIONS AND MAPS.

Entered, according to Act of Congress, in the year 1884, in the Office of the Librarian of Congress, at Washington, D. C.

AARON, son of Amram and Jo-
 chabed, and great-
 grandson of Levi
 (Ex. vi. 20); born
 1570 B. C., and
 older brother of
 Moses (Ex. vii.
 7). When God
 appeared to Moses
 in the burning
 bush, he directed
 him to put his
 words in the
 mouth of Aaron,
 who had come to
 meet him (Ex. iv.
 15; vii. 1); he
 goes with Moses
 to Pharaoh, and is
 associated with
 him in delivering
 the children of
 Israel (Ex. v. 1;
 vi. 13; Mich. vi.
 4); works signs
 before the people
 (Ex. iv. 30); casts
 his rod before
 Pharaoh, and it is
 turned into a ser-
 pent (Ex. vii. 9,
 10); which de-
 vours those of the
 magicians (12);
 turns water into
 blood (Ex. vii.
 20); brings the
 plague of frogs
 upon Egypt (Ex.
 viii. 8); brings the
 sciniphs upon
 Egypt (17); associ-
 ated with Moses in freeing the people (Ex. vii. 11);
 the ministry in Aaron (Ex. vi. 16, 30; vii. 1, 2); re-
 ceives with Moses the order to institute the Pasch



THE PIETA. OUR LORD IN THE ARMS OF HIS BLESSED MOTHER.

(Ex. xii.); preserves some of the manna in a vessel
 (Ex. xvi. 34); holds up the arms of Moses, during the
 battle with Amalec (Ex. xvii. 12); ordered to go up

Moses (Levit. viii.); offers sacrifices for the people
 and blesses them, (ix); Nadab and Abiu for offering
 incense when not commanded destroyed by fire

Mount Sinai with
 Moses (Ex. xix.
 24; xxiv. 1); re-
 mains with the
 people while Mo-
 ses abides on the
 mountain (Ex.
 xxiv. 14); though
 selected for the
 priesthood by
 God, he makes a
 golden calf and
 altar for its wor-
 ship (Ex. xxxii.
 1-6); rebuked by
 Moses (21); selec-
 ted for the priest-
 hood by God, with
 his sons Nadab
 and Abiu, Eleazar
 and Ithamar (Ex.
 xxviii. 1; Num. iii.
 9; Deut. xviii. 5;
 Heb. v. 4); God's
 perpetual cove-
 nant with him and
 his sons (Ex. xxix.
 44; Eccus. xlv.
 19); the priestly
 vestments of Aa-
 ron and his sons
 instituted by God
 himself (Ex.
 xxviii. 1-43);
 made by Moses
 (Ex. xxxix. 1-30,
 41); blessed by
 Moses (43); ritual
 for the consecra-
 tion of Aaron pre-
 scribed by God
 (Ex. xxix. 1-35);
 consecrated by

(Lev. x. 1, 2); Aaron forbidden to mourn for his sons (6); Core, Dathan, Abiron and Hon, swallowed up for attempting to usurp the priesthood (Num. xvi.); the priesthood confirmed to Aaron by the blooming of his rod (xvii. 1-8); the miraculous rod preserved in the tabernacle by God's order (10);



THE HIGH-PRIEST IN HIS VESTMENTS.

commanded to abstain from wine (Lev. x. 9); share of Aaron and the other priests and Levites in the sacrifices (12); Levites give tithes to the priests (Num. xviii.); incredulity of Aaron at the waters of contradiction, for which God excludes him from the promised land (Num. xx. 12, 24); Moses by command of God takes the insignia of the high-priesthood from Aaron at Mount Hor, and vests Eleazar with them (26, 28); Aaron dies on Mount Hor, aged 123 (xx. 24-30; xxxiii. 38); praised (Ecclus. xiv. 7); the priesthood not to be assumed by any man unless he is called by God as Aaron was (Heb. v. 4).

AARONITES, the descendants of Aaron (1 Paral. xxvii. 17).

ABAD'DON (the Destroyer), the Hebrew name of the king, the angel of the bottomless pit, who was over the locusts, after the fifth angel sounded his trumpet (Apoc. ix. 10, 11).

ABA'NA, one of the rivers of Damascus (4 Kings v. 12), apparently the Barrady, which rises in Mount Libanus, runs through Damascus and is lost in a marsh in the desert.

AB'ARON, a surname of Eleazar, brother of Judas Machabeus (1 Mac. ii. 5).

AB'ARIM, a mountain in Moab, facing Jericho, from which Moses beheld the promised land just before his death (Num. xxvii. 12, 14; Deut. xxxii. 49-52).

AB'BA, the Syriac word for Father; used by our

Lord in the prayer in the garden (Mark xiv. 36); St. Paul says we utter it by the spirit of Christ in our hearts to show our adoption as sons (Rom. viii. 15; Gal. iv. 6).

AB'BITAL, one of the wives of David, and mother of Saphathia (2 Kings iii. 4).

AB'DEME'LECH, an Ethiopian eunuch in the palace of king Sedecias. He speaks to the king in favor of Jeremias, and delivers the prophet from the pit (Jerem. xxxviii. 7-13); God rewards his work of mercy by announcing that he shall be delivered from the hands of the Chaldees (Jerem. xxxix. 16-18).

ABDENA'GO, the Chaldean name given by the master of the Eunuchs to Azarias, the companion of the prophet Daniel (Dan. i. 7). One of the youths of royal or princely race selected as attendants of king Nabuchodonosor (Dan. i. 3); abstained from forbidden food (14, 15); his wisdom (19, 20); set over the works of the province of Babylon (ii. 49; iii. 12); refuses to worship the heathen gods, or the statue of the king (iii. 12); his reply to the king (16-18); condemned to be thrown into the furnace (20); his prayer in the midst of the fire (25-45); saved by an angel (49); the canticle of the three (52-90); ordered by Nabuchodonosor to come forth (93); not a hair singed or garments altered (94); promoted by the king (97).

ABDI'AS, governor of king Achab's house, and a man who feared God (3 Kings xviii. 3). In the time of Jezabel he concealed one hundred prophets in caves, and fed them on bread and water (4); sent by Achab to seek pasture, meets Elias, and bears his message to the king (7-16).

ABDI'AS (the servant of the Lord), the fourth of the twelve minor prophets (called in the King James' Bible and by Protestants generally Obadi'ah). He is believed to have prophesied in the time of Osee, Joel and Amos (588-583 B. C.) His prophecy contains only one chapter, and foretells the de-



THE ALTAR OF INCENSE.

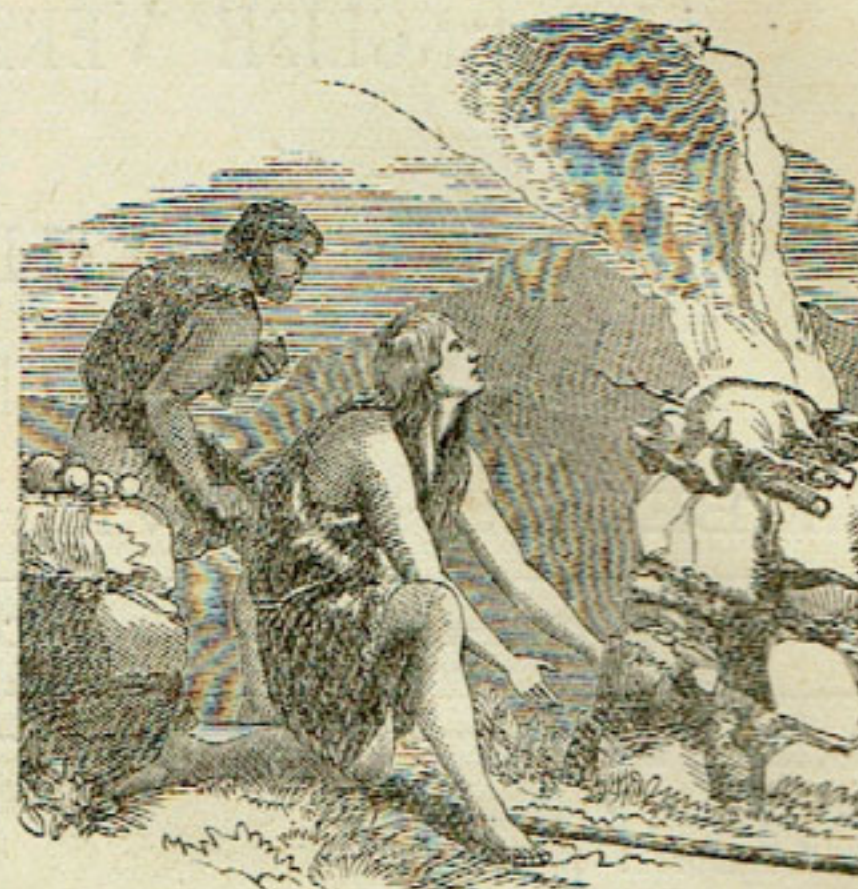
struction of Edom, and the return of the Jews from captivity. Abd.

AB'DON, son of Illel of the tribe of Ephraim, was the tenth of the Judges of Israel (Judg. xii. 13). He succeeded Ahialon (2840 B. C.), and judged Israel eight years. He was buried at Pharathon (15).

AB'DON. See ACHOBOR.

AB'DON, a city in the tribe of Aser (Jos. xxi. 30); allotted to the Levites of the family of Gerson (1 Paral. vi. 74).

A'BEL, second son of Adam and Eve. Cain tilled the earth, and Abel had flocks of sheep. Each offered sacrifice to God. The Almighty accepted the sacrifice of Abel, a lamb of his flock, which was offered with a lively faith (Heb. xi. 4) and ardent charity, but he rejected that of Cain. Abel was then persuaded to go into the fields by Cain, who rose up



THE SACRIFICE OF ABEL.

against him and slew him (Gen. iv. 2-8). Our Lord calls Abel *the just*, and places him as the first of the martyrs (Matt. xxiii. 35; Luke xi. 51). His blood cried to heaven for vengeance (Gen. iv. 10); and St. Paul makes a comparison between it and that of Jesus (Heb. xii. 24).

A'BEL or **ABELA**, a town east of the Jordan in the half tribe of Manasses (Judg. xi. 33).

A'BEL, house of Ma'acha or Abela and Beth Ma'acha, a town in the tribe of Nephthali north of Damascus, between Libanus and Anti-Libanus; besieged by Joab (2 Kings xx. 14-18); taken by Benadad, king of Syria (3 Kings xv. 20); and by Theglathphalasar (4 Kings xv. 29). Called also Abel-maim (2 Paral. xvi. 4), and Abilina (Luke iii. 1).

A'BELME'HULA or **A'BELME'ULA**, a town in the valley of the Jordan. Near it Gedeon defeated the Madianites (Judg. vii. 23); placed by Solomon under the government of Bana (3 Kings iv. 12); the birthplace of the prophet Eliseus (3 Kings xix. 16).

A'BELSATIM, a place in the plains of the Moabites, to which the camp of Israel extended (Num. xxxiii. 49). Here the Israelites fell into fornication and idolatry (xxv. 1).

A'BENBOEN (the Stone of Boen), an enormous rock between Juda and Benjamin (Jos. xviii. 18).

ABES'ALOM, ambassador of Judas Machabeus to Lysias, general of the army of Antiochus Eupator (2 Mac. xi. 17).

AB'ESAN, of the tribe of Juda, the eighth of the Judges of Israel. He was of Bethlehem; he succeeded Jephte, governed seven years and was buried in Bethlehem (1170 B. C.; Judges xii. 8, 9).

ABI or **ABI'A**, daughter of Zacharias, the high-priest, and mother of Ezechias, king of Juda (4 Kings xviii. 2; 2 Paral. xxix. 1).

ABI'A, second son of Samuel, abuses his power so that the people asked for a king (1 Kings viii. 1-6).

ABI'A, ABI'AM or **ABI'AS**, son of Roboam, king of Juda, by Maacha. He succeeded his father (958 B. C.). He marched against Jeroboam, and was nearly defeated by him but delivered by God. He wrested several cities from Jeroboam. Abia reigned three years, and imitated the wickedness of his father (3 Kings xiv. 31; xv. 1-8; 2 Paral. xiii. 1-22; 1 Paral. iii. 10; Matt. i. 7).

ABI'A, a descendant of Eleazar, son of Aaron, and prince or head of the eighth of the twenty-four courses into which David divided the priests (1 Paral. xxiv. 10); Zachary, father of St. John the Baptist, belonged to this course (Luke i. 5).

ABI'ATHAR or **ACHIM'ELECH**, tenth high-priest of the Jews. He escapes from the massacre of the priests under Saul and joined David (1 Kings xxii. 20; xxiii. 6).

He remained with him as high-priest, while Saul schismatically set up Sadoc (1 Paral. vi. 53). In the reign of Solomon Abiathar espoused the cause of Adonias (3 Kings i. 7); and was deprived of the high priesthood and banished to Anathoth by Solomon (3 Kings ii. 26); as had been foretold by the high-priest Heli (1 Kings ii. 32).

AB'IDAN, prince of the tribe of Benjamin when the Israelites left Egypt (Num. i. 11; x. 24); like the other princes he made offerings for the tabernacle (vii. 60-65).

A'BIEL, grandfather of Saul (1 Kings ix. 1).

ABIE'ZER, of the tribe of Benjamin, one of David's bravest champions, commanding 24,000 men (1 Paral. xi. 28; xxvii. 12).

ABIE'ZER, son of Gallaad, and also called Jeser (Num. xxvi. 30; Jos. xvii. 2); his house was the first to join Gedeon, when he sounded the trumpet for the war against the Madianites (Judg. vi. 34).

AB'IGAIL, wife of the impious Nabal of Carmel, appeases David (1 Kings xxv. 14-36); becomes his wife after Nabal's death (40-42); and bore him a son, Cheleab or Daniel (2 Kings iii. 3; 1 Paral. iii. 1).

AB'IGAIL, sister of David, wife of Jether and mother of Amasa (1 Paral. ii. 16, 17; 2 Kings xvii. 25).

ABILI'NA, a little province in Coelo-Syria, between Libanus and Anti-Libanus, of which Lysinias was tetrarch (Luke iii. 1).

ABIM'AEL, son of Jectan (Gen. x. 28; 1 Paral. i. 22); generally regarded as the progenitor of an Arabian race.

ABIM'ELECH, king of Gerara, in the country of the Philistines, struck by the beauty of Sara, whom Abraham had represented as his sister, sought to marry her, but God threatened him with death, and

struck his house with sterility, but cured them at the prayer of Abraham. Abimelech gave Sara a thousand pieces of silver for a veil, and allowed Abraham to settle many parts of his kingdom (Gen. xx.); he subsequently formed an alliance with Abraham (xxi. 22-34), 1801 B. C.

ABIM'ELECH, king of the Palestines at Gerara (Gen. xxvi. 1); receives Isaac, but finding that he grew too powerful asked him to depart (16); he afterwards makes an alliance with him (26-31).

ABIM'ELECH, son of Gedeon by a concubine, seized the government on his father's death, and was recognized at Sichem as king (Judg. ix. 6) or judge of Israel. He reigned three years over Israel (ix. 22); he put sixty-nine of his brothers to death

ABI'RON, son of Eliab, of the tribe of Ruben, conspires with Core and Dathan against Moses and Aaron to usurp the priesthood, and is swallowed up by the earth with all his accomplices (Num. xvi.; xxvi. 8-11; Deut. xi. 6; Ps. cv. 17, 18; Ecclus. xlv. 22-24).

AB'ISAG, a native of Sunam in the tribe of Issachar, and exceedingly beautiful. David marries her, but does not know her (3 Kings i. 3, 4); after David's death Adonias asked her for his wife, on which account Solomon put him to death (ii. 17).

ABISA'I, son of Sarvia, sister of David. He was one of the bravest men of his time, and one of the highest generals of David's armies. He saved David's life by killing Jesibienob, a giant of the race of the Rephaim (2 Kings xxi. 16); David prevented his killing Saul when they were in his tent (1 Kings xxvi. 9); he would have killed Semei, but for David (2 Kings xvi. 9-12); he aided in overthrowing Isboseth (2 Kings ii. 18, 24); defeated the Edomites in the valley of the salt-pits, killing 18,000 and making them tributary to David (2 Kings viii. 13, 14; 1 Paral. xviii. 12, 13); was sent against the Ammonites (2 Kings x. 10; 2 Paral. xix. 11); he commanded a division of David's army against Absalom (2 Kings xviii. 2); and was sent against Seba (xx. 6); he is said to have killed 300 enemies with his lance (2 Kings xxiii. 18, 19; 1 Paral. xi. 20, 21).

ABISU'E, son of Phinees (1 Paral. vi. 4, 50; Esd. vii. 5), and fourth high-priest.

ABI'U, son of the high-priest Aaron and Elizabeth, was destroyed with his brother Nadab by fire coming out from the Lord, for offering strange fire before the Lord (Levit. x. 1, 2; xvi. 1; Num. iii. 4; xxvi. 61).

ABI'UD, son of Zorobabel, one of the ancestors of Christ according to the flesh (Matt. i. 13).

AB'NER, son of Ner,

general of Saul's armies, preserved the crown for Isboseth and maintained him for seven years over eleven tribes against David, who reigned at Hebron (2 Kings ii. 8); defeated at the Pool of Gabaon by Joab (17); kills Asael, brother of Joab (23); Isboseth having offended him (iii. 7, 8) he went over to David (12-21); but was treacherously slain by Joab (27); David showed great grief, and made a touching lamentation over him (33).

ABOM'INATION. Shepherds were an abomination to the Egyptians (Gen. xlv. 34); and Moses calls cattle and sheep abominations of the Egyptians (Ex. viii. 26).

ABOM'INATION means also all criminal



ST. TIMOTHY READING THE HOLY SCRIPTURES.

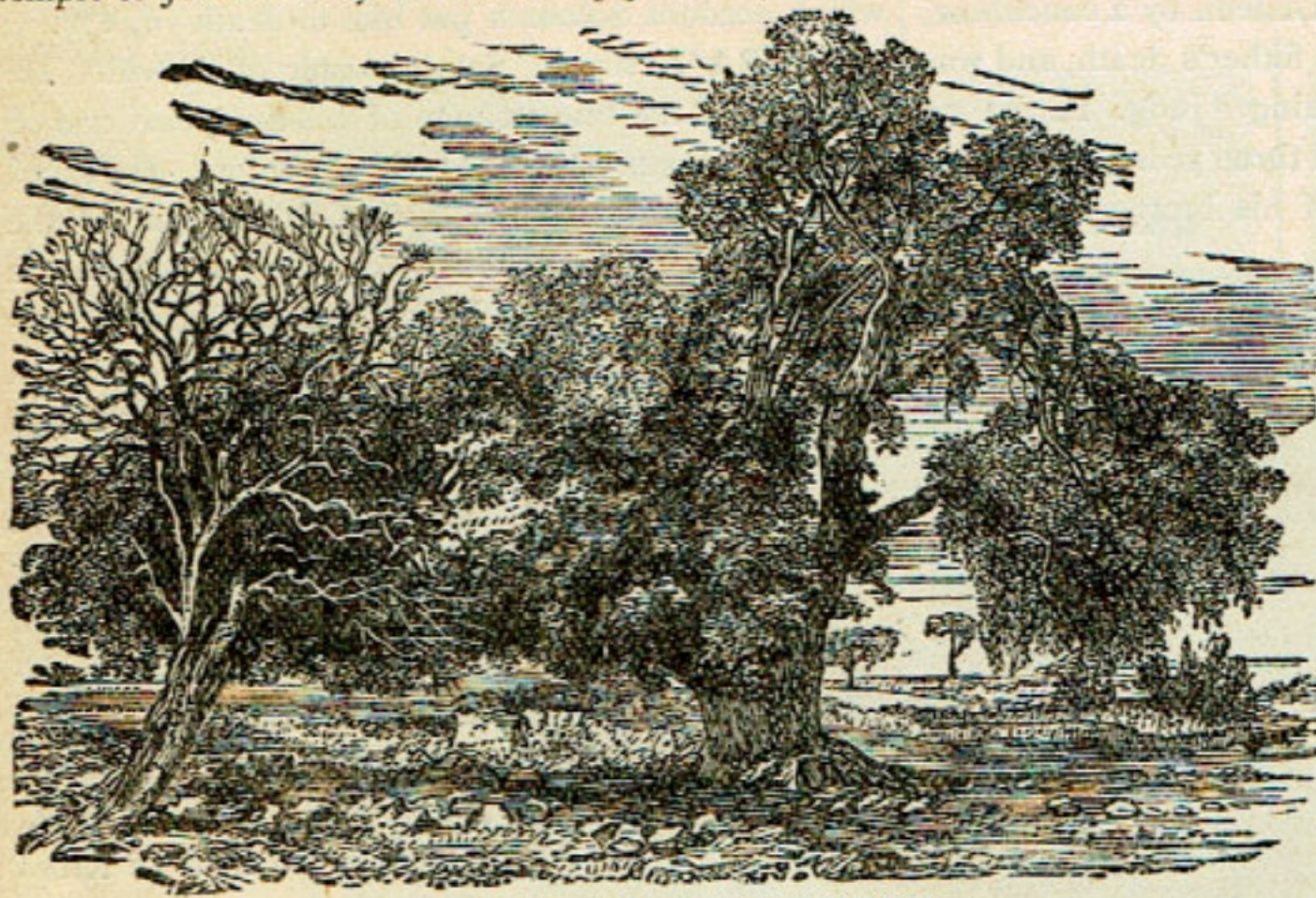
(ix. 5); he defeated Gaal and destroyed the town of Sichem (ix. 39-45); but was killed under the tower of Thebes by a woman who threw a millstone down on his head (53; 2 Kings xi. 21).

ABIN'ADAB, a Levite, receives the ark of the covenant from the hands of the Philistines (1 Kings vii. 1); it remained in his house at Gabaa, a height near Cariathiarim, till David removed it (2 Kings vi. 3).

ABI'RAM, son of Hiel of Bethel, who attempted to rebuild Jericho, notwithstanding Josue's curse (Jos. vi. 26); he lost his eldest son Abiram when he laid the foundation, and his youngest Segub when he set up the gates (3 Kings xvi. 34).

actions (Lev. xviii. 22, 25, 29; Isai. xli. 24; lxvi. 3; Jerem. vi. 15; vii. 10; Ezech. v., viii.; Mal. ii. 11; 1 Mac. i. 51; Apoc. xxi. 27); idolatry (Deut. xii. 31; 2 Paral. xxxiii. 2; Apoc. xvii. 4, 5; an idol, or false god (Deut. xxix. 17; 4 Kings xxiii. 13; Ezech. vii. 20; Ecclus xlix. 3; Zach. ix. 7).

ABOMINATION of Desolation, foretold by Daniel (xi. 31), means according to the best commentators the idol of Jupiter Olympius placed in the temple of Jerusalem by Antiochus Epiphanes (1 Mac.



ABRAHAM'S OAK AT HEBRON.

vi. 7; 2 Mac. vi. 2); that in Dan. ix. 27 refers to the profanation of the temple before the capture by Titus (see Matt. xxiv. 15); that in Dan. xii. 11, to the time of antichrist.

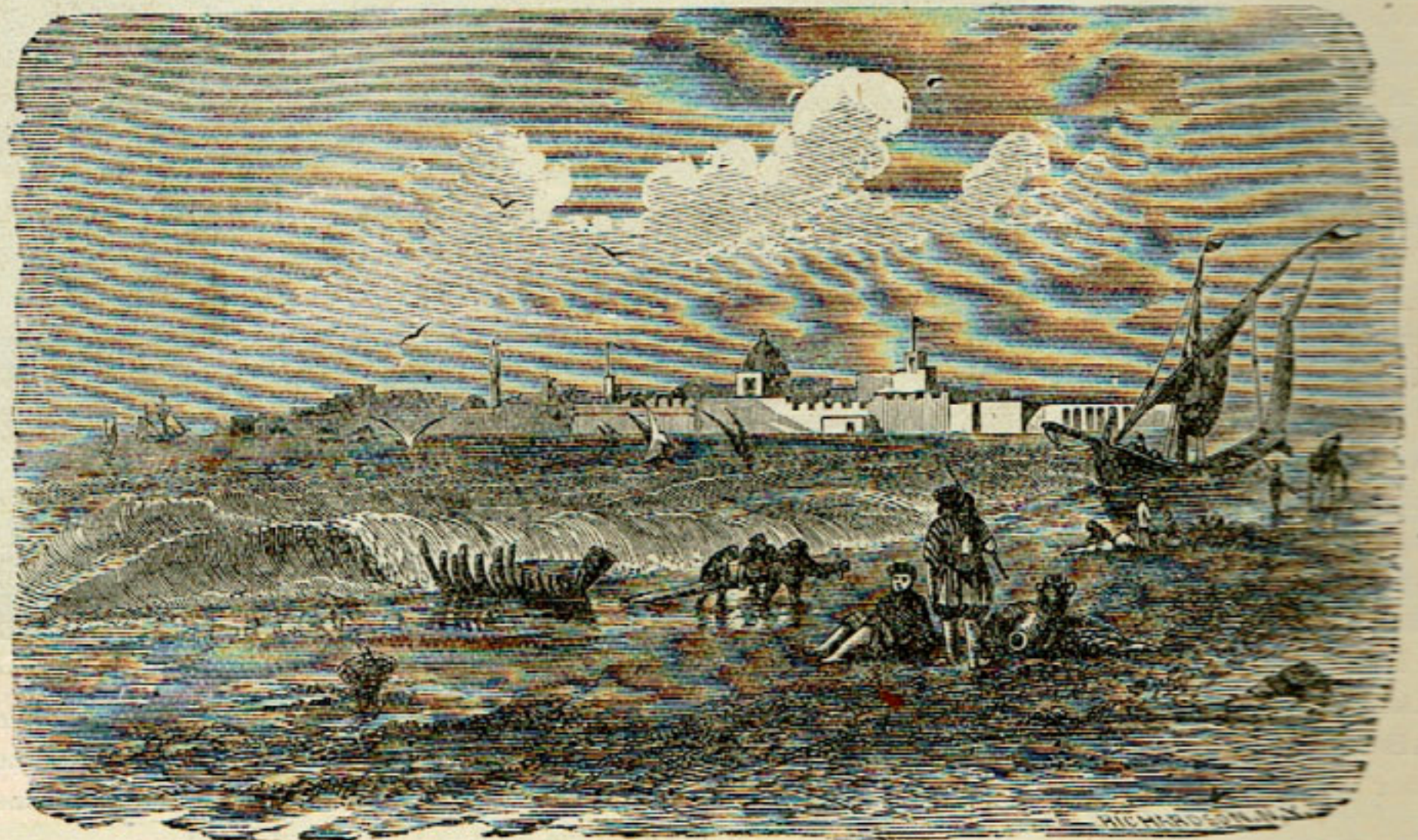
ABRAM, afterwards called A'braham, called by God to be the founder of his chosen people. He was a descendant of Sem and son of Thare (Gen. xi. 10-32); he was born in Ur of the Chaldees (xi. 26-31); he was called by God to leave his country and kindred and go into Chanaan, God promising that in him all the kindreds of the earth should be blessed (Gen. xii. 1-3); he set out with his wife Sarai and his nephew Lot, and entered Chanaan, but was forced by a famine to go into Egypt (xii. 10); but returned to Chanaan (xiii.); he rescued Lot and his flocks from the four kings (xiv. 14-16); and was blessed by Melchisedech, king of Salem, priest of the Most High God, to whom he paid tithes (xiv. 18-20); his wife had been barren, but God promised him seed more numerous than the stars (Gen. xv. 5); and God made a covenant with him (xv. 18; xvii. 2); and changed his name to Abraham, establishing circumcision as a sign of the covenant (10-14); the birth of his son Isaac by Sara was foretold, and the prophecy was renewed by three angels who visited him in the vale of Mambre (xvii. 19; xviii. 10); when they announced the destruction of Sodom and Gomorrah Abraham interceded for the guilty cities (Gen. xviii. 17-33); he then removed to Gerara, where Abimelech, the king, wished to take Sara as a wife (Gen. xx.); after the birth of Isaac, he sent off Agar and Ismael his son by her (Gen. xxi.); he made a league with Abimelech and sojourned for a long time in the land of the Palestines (Gen. xxi. 22-34); his faith and obedience were proved by his readiness to sacrifice his son Isaac at the command of God. As he put forth his hand to sacrifice his son, his hand was stayed by an angel. God again blessed him and renewed the promise that in his seed all the nations of the earth should be blessed (Gen. xxii. 1-19; 1 Mac. ii. 52); his wife Sara died at Arbee or Hebron, and he buried her in

a cave which he purchased of the children of Heth (Gen. xxiii.); not wishing Isaac to marry any of the Chanaanites, he sent his servant to Mesopotamia to obtain Rebecca, granddaughter of his brother Nachor (Gen. xxiv.) He died at the age of 175, and was buried by his sons in the cave beside Sara (Gen. xxv. 9); Abraham had children by Cetura, whom he married after Sara's death (Gen. xxv. 1-4). Abraham is proposed as a model (Ecclus. xlv. 20; Isai. li. 2); called the friend of God (2 Paral. xx. 7; Isai. xli. 8; James ii. 23); called the father of many nations and of all who believe (Gen. xvii. 5; Matt. iii. 9; Luke xix. 9; John viii. 39; Rom. iv. 11, 17); as to his posterity, see Jos. xxiv. 3; Isai. xli. 8; Ezech. xxxiii. 24; 2 Esd. ix. 7; Matt. viii. 11; Acts vii. 2, 16; Heb. xi. 17; who are his true children (John viii. 33; Rom. ix. 9; Gal. iii. 7). Jesus Christ the seed of Abraham in whom all the nations are blessed (Matt. i. 1, 2).

AB'SALOM, son of David by Ma'acha, daughter of Tholomai, king of Gessur. He had a sister Tamar, who was violated by her half-brother Amnon (2 Kings xiii. 1-19); in revenge Absalom caused Amnon to be killed by his servants at a sheep-shearing in Baalhasor, after which he fled to Gessur, where he remained three years (2 Kings xiii. 22-38), till Joab procured his pardon from David, when he returned, but for two years David would not see him (2 Kings xiv.) Immediately after his reconciliation he sought to ingratiate himself with

which twenty thousand were slain (xvii. 7); Absalom fleeing from the field, caught by his head in a tree and was slain by Joab (14), contrary to David's orders (5); Absalom was buried in a pit, although he had erected a tomb for himself (17, 18); David mourned bitterly for his rebellious son (xviii. 33; xix. 4).

ABSTINENCE from articles of food is repeatedly enjoined in the Bible. God forbade Adam and Eve to eat the fruit of the tree of the knowledge of good and evil (Gen. ii. 17; iii. 11); the eating of flesh with its blood is forbidden in Gen. ix. 4; Deut. xii. 16, and in Acts xv. 29; the paschal lamb was not to be eaten raw or boiled (Ex. xii. 9); the use of leaven was forbidden during the pasch (xiii. 7); the flesh of an ox that had killed a man was not to be eaten (xxi. 28); no animal which had been partly eaten by wild beasts could be used (xxii. 31); the flesh of animals dying of themselves was forbidden (Lev. xxii. 8; Deut. xiv. 21); the flesh of a sacrifice or the bread offered with it could not be eaten on the following day (Ex. xxix. 34; Levit. vii. 18; xix. 7); nor sin-offerings (vi. 30); the flesh of all animals that had not the hoof cloven and that did not chew the cud was forbidden (Lev. xi.; Deut. xiv. 7); certain fish and birds forbidden (Deut. xiv. 9-18); consecrated things were not to be eaten by a person legally unclean (Lev. xxii. 3); nor out of the holy place (Num. xviii. 10); certain loaves were not to be eaten except by the priests (Lev. xxiv. 9; Matt. xii. 4); Nazarites could not drink wine or eat any product of the vineyard (Num. vi. 1-3); priests were forbidden to drink wine (Lev. x. 9; Ezech. xlv. 21); also the Rechabites (Jer. xxxv. 6); Tobias would eat nothing defiled (Tob. i. 12); nor Judith (Jud. xii. 2); nor Daniel and his companions (Dan. i. 8); nor the Machabees (2 Mac. vii. 1); Eleazar preferred to die rather than seem to violate the law (2 Mac. vi. 18); the abstinence of St. John the Bap-



THE PORT OF ACRE.

the people, and acquired popularity by his beauty and pomp. At last he asked his father's permission to go and fulfil a vow in Hebron (xv. 7), and immediately set up a revolt, proclaiming himself king (10-13); David fled from Jerusalem, which Absalom entered, taking possession of his father's harem (xv., xvi.); after being solemnly anointed king (xix. 10) he marched across the Jordan to attack his father, but was defeated in the forest of Ephraim in a battle in

tist (Luke i. 15); lawful food to be abstained from, so as not to scandalize others (2 Mac. vi. 24; vii. 1, 2; Rom. xiv. 20, 21; 1 Cor. viii. 13).

AC'CARON, a town of the Philistines, refuses to receive the ark (1 Kings v. 10); Beelzebub worshipped there (4 Kings i. 2, 3); its destruction foretold (Jerem. xxv. 20; Amos i. 8; Soph. ii. 4); given to Jonathan Machabeus by Alexander Bales (1 Mac. x. 89).

AC'CHO, a seaport in the tribe of Aser, north of Carmel and near the mouth of the river Belus (Judg. i. 31); it was captured, but the inhabitants were spared. Some identify it with Axaph (Jos. xix. 25); in the time of the Machabees it was called Ptolemais (1 Mac. v.; 2 Mac. xiii.) It is the modern Acre.

AC'COS, the prince or chief of the seventh course of priests established by David (1 Paral. xxiv. 10); his descendants unable to prove their genealogy were excluded by Esdras (1 Esd. ii. 61, 62; 2 Esd. vii. 63).

AC'CUB, a Levite (1 Paral. iii. 24); one of the porters of the temple appointed by David (1 Paral. ix. 17); one of his descendants who returned from the captivity with Zerobabel (1 Esd. ii. 42; 2 Esd. vii. 46), was also called Ac'cub, who was chief porter (2 Esd. xi. 19); who read the scriptures to the people (2 Esd. viii. 7-9).

A'CHAB, son of Amri, seventh king of Israel, reigned B. C. 918-896; he married Jezabel, daughter of Ethbaal, king of Sidon, and built a temple to Baal, where he worshipped that false god (3 Kings xvi. 28-33); he permits Jezabel to slay the prophets (xviii. 4); his kingdom is punished by a drought, from which the prophet Elias delivered it after confounding the priests of Baal by a miracle (xviii. 5-46); he twice defeated and at last captured Benadad, king of Syria, who had besieged Samaria (xx.); in order to obtain the vineyard of Naboth as grounds for his ivory palace (3 Kings xxii. 39) he countenanced Jezabel's murdering him and his sons (3 Kings xxi. 4 Kings ix. 26), for which Elias denounced against him the vengeance of God (3 Kings xxi. 18-24); on his repentance the execution of the sentence was deferred (29); believing the false prophets rather than Micheas, he with Josaphat, king of Juda, attacked Ramoth-Galaad, then held by the Syrians (3 Kings xxii. 1-29); although he disguised himself, a chance arrow gave him a mortal wound, of which he died that day (30-35); his blood ran down into his chariot, and was licked up by dogs as the prophet Elias had foretold (3 Kings xxii. 38; xxi. 19).

A'CHAB, a false prophet who seduced the Israelites at Babylon (Jerem. xxix. 21, 22).

A'CHAD, a city built by Nemrod (Gen. x. 10).

ACHA'IA, a Roman province including the Peloponnesus and most of Hellas. This province and that of Macedonia in the New Testament comprise the whole of Greece. In the reign of Claudius it was governed by Gallio as proconsul (Acts xviii. 12). St. Paul preached in this province at Corinth, and was opposed by the Jews (Acts xviii. 12, 27); a fervent church was formed (Rom. xv. 26; 2 Cor. ix. 2); St. Paul took nothing from them for his support (xi. 9, 10); he addresses his second epistle to the Corinthians to all the faithful in Achaia (i. 1).

ACHA'ICUS, a disciple of St. Paul, whom the apostle commends to the Corinthians. He was one of those who carried the first Epistle of St. Paul to them A. D. 56 (1 Cor. xvi. 15, 17).

A'CHAN (or A'char, 1 Paral. ii. 7), son of Charmi of the tribe of Juda, through covetousness kept some of the spoils of Jericho contrary to the commandment of God (Jos. vi. 17; vii. 1). In consequence the Israelites were defeated at Hai (vii. 5). The sin was traced to Achan (18); who confessed his sin (20, 21); and was stoned with all his family, and all his possessions burned up in the valley of Achor.

A'CHAZ, eleventh king of Juda, son of Joatham,

reigned 742-726 B. C. He was besieged in Jerusalem by Rasin, king of Syria, and Phacee, king of Israel (4 Kings xvi. 5; 2 Paral. xxviii.; Isai. vii. 1), and lost the port of Aila, on the Red Sea, and 200,000 of his people (2 Paral. xxviii. 8). In his distress he invoked the aid of Theglathphalasar, king of Assyria, sending him a large amount of treasure (2 Paral. xxviii. 21). Theglathphalasar took Damascus, killed Rasin, and carried off the people as captives. Achaz went to meet the conqueror in Damascus. Although the prophet Isaias foretold him from God the destruction of his enemies, and announced the birth of Emmanuel by a virgin mother (Isai. vii.), Achaz destroyed the sacred vessels, closed the temple (2 Paral. xxviii. 24, 25; 4 Kings xvi. 14, 17), and set up heathen altars, where he offered sacrifice (4 Kings xvi. 10, 15; 2 Paral. xxviii. 22, 23, 25). He died in Jerusalem, but was not buried in the sepulchre of the kings (2 Paral. xxviii. 27).

ACH'AZIB, a town in the tribe of Aser, and spared by that tribe (Judg. i. 31).

ACHI'AS, son of the high-priest Achitob, and his successor (1 Kings xiv. 3). During a battle with the Philistines he was ordered by Saul to bring forth the Ark of the Lord (18).

ACH'IMAAS, son of the high-priest Sadoc, announces to David the defeat of Absalom (2 Kings xviii. 19).

ACH'IMAAS, husband of Basemath, Solomon's daughter, was governor over Nephthali (3 Kings iv. 15).

ACH'IMAN, a giant of the race of Enac, lived at Hebron when the spies were sent into the land of Chanaan (Num. xiii. 23).

ACHIM'ELECH, son of Achitob, succeeded his brother Achias as high-priest. He resided at Nobe, where the tabernacle then was. When David fled from Saul, Achimelech gave him the loaves of proposition and the sword of Goliath (1 Kings xxi. 1-9); Saul summoned Achimelech before him, and though the high-priest averred that he supposed David to be a faithful servant of the king, Saul ordered him and all his father's house to be put to death. As the Israelites would not slay the priests, Doeg the Edomite killed eighty-five priests and destroyed Nobe (xxii. 9-19). His son Abi'athar escaped (20); Achim'elech himself is called Abi'athar (Mark ii. 26).

ACHIM'ELECH, a Hethite, one of David's officers (1 Kings xxvi. 6).

ACHINO'AM, a Jezraelitess, wife of David, and mother of Amnon, his first-born (1 Kings xxv. 43; 2 Kings iii. 2; 1 Paral. iii. 1). She was with him at Geth (1 Kings xxvii. 3); and at Hebron (2 Kings ii. 2). She was captured by the Amalecites in Siceleg (1 Kings xxx. 1-5); but was rescued by David (18).

A'CHIOR, of the tribe of Nephthali, captive in Ninive, relative of Tobias (Tob. xi. 20).

A'CHIOR, chief of the Ammonites, warns Holofernes not to attack the Israelites unless they had offended God (Jud. v. 5-25); but was by orders of that general bound hand and foot to a tree near Bethulia (vi. 9); he was taken into the town by the Israelites, and told them of the threats of Holofernes (12, 13); when Judith returned with the head of Holofernes, he blessed her (xiii. 31); and renouncing his idolatry, believed in God (xiv. 6).

A'CHIS, son of Ma'och, king of Geth. David fled to him from the anger of Saul, but as the king's officers menaced his life he feigned madness and

fled (1 Kings xxi. 10); three or four years after Achis received David with the troops under him (xxvii. 2); and gave him the town of Siceleg (6); David with his troops marched under Achis, against Saul, but the princes of the Philistines compelled Achis to send him back (xxix.); Achis is called Achimelech (Ps. xxxiii. 1).

A'CHIS, son of Maacha, king of Geth, to whom the servants of Semei fled (3 Kings ii. 39-41).

ACH'ITOB I., son of Phinees II., succeeded Heli as high-priest (1 Kings xxii. 9; xiv. 3).

ACH'ITOB II., son of Amarias, of the race of Eleazar (1 Paral. vi. 7; 2 Kings viii. 17).

ACH'ITOB III., son of Amarias, prince of the house of God (1 Paral. vi. 11, 12; 1 Esd. vii. 2; 2 Esd. xi. 11).

ACHIT'OPHEL, a native of Gilo (2 Kings xv. 12). He was a counsellor of David and highly esteemed for his wisdom (xvi. 23); he deserted David and joined Absalom in Hebron (xv. 12); and accompanied him to Jerusalem (xvi. 15); where he gave Absalom the most shameful advice (21); David prayed to God to infatuate his counsels (xv. 31); and refers to his treachery in Ps. xl. 10; liv. 13, 14. When Achitophel saw that Absalom would not take his advice, but delayed in pursuing David, he lost all hope, and going home hanged himself (xvii. 23).

ACHO'BOR, son of Micha, an officer of king Josias, sent to consult Holda the prophetess in regard to the book of the law found by Helcias (4 Kings xxii. 12, 14). His son Elnathan was sent into Egypt by king Joakim (Jerem. xxvi. 22).

A'CHOR, a valley in the territory of Jericho, where Achan and his house were stoned (Jos. vii. 24).

ACH'SAPH, a city of Chanaan; its king defeated by Josue at the Waters of Merom (Jos. xi. 1-9; xii. 20); it fell to the tribe of Aser (xix. 25).

ACH'ZIB, a town in the tribe of Juda (Jos. xv. 44).

ACH'ZIBA (Jos. xix. 29) or Achazib (Judg. i. 31), a Phœnician city.

A'CRABA'THANE, a place near Edom, in what was called The Ascent of the Scorpion (Num. xxxiv. 4). Judas Machabeus defeats its inhabitants (1 Mac. v. 3).

ACTS of the **APOSTLES**, the, a canonical book of the New Testament written by St. Luke after his gospel. It embraces the earliest history of the church, and much of the ministry of St. Peter and St. Paul from the Ascension of our Lord till St. Paul's arrival in Rome, on his appeal to Caesar, a period of twenty-eight or thirty years. It gives the acts of the Council of Jerusalem, held by the apostles, and many details of the journeys of St. Paul, whom St. Luke accompanied for some time. It was written in Greek, apparently at Rome, about A. D. 62, 63. From chapter xx. to xxv. the writer speaks as an eyewitness, so that he apparently joined St. Paul after his wintering at Corinth. The book is addressed to Theophilus (Acts i. 1).

A'DA, wife of Lamech and mother of Jabel and Jubal (Gen. iv. 19).

A'DA, daughter of Elon the Hethite, and wife of Esau, to whom she bore Eliphaz (Gen. xxxvi. 2, 4, 10, 16). She is called also Basemath (Gen. xxxvi. 34).

A'DAD, son of Badad, king of Edom, defeated the Madianites. His capital was Avith (Gen. xxxvi. 35; 1 Paral. i. 46).

A'DAD II. (or A'dar, Gen. xxxvi. 39), succeeded Balan as king of Edon. His royal city was Phaul (1 Paral. i. 50).

A'DAD, king of Edom, was saved when a child from Joab's slaughter of the royal family and people, and carried into Egypt, when Pharaoh gave him the queen's sister for a wife. On the death of David, he returned to his country with an army and harassed Solomon during his whole reign (3 Kings xi. 14-25).

AD'ADREM'MON, a place near Mageddo in the half tribe of Manasses, where the good king Josias of Juda was mortally wounded (4 Kings xxiii. 29; 2 Paral. xxxv. 22.) From this circumstance "The Lamentation of Adadremmon" became proverbial (Zach. xii. 11).

AD'AM (Gen. ii. 19), the first man created by God (Gen. i. 26, 27). As Adam in Hebrew means *red*, it is supposed by some that he was called so from the red earth of which he was made (ii. 7). The name also signifies man in general (Gen. v. 2). God breathed into his face the breath of life (ii. 7), and placed him in a paradise of pleasure (ii. 8); he gave him dominion over all animals, and brought them to Adam to name (ii. 19); he forbade Adam to eat of the tree of the knowledge of good and evil (ii. 17). Then God created Eve out of one of the ribs of Adam (21-24). Although in a state of perfect happiness, and in direct communion with God, Adam and Eve were led to transgress the only pro-

hibitions" (Gen. iv. ; v. 4). The serpent is regarded as the devil (John viii. 44; 2 Cor. xi. 3; Apoc. xii. 9).

AD'AM, the greatest among the Enacim, buried at Hebron (Jos. xiv. 15).

ADAM'A, one of the five cities of the plain, Sennaab being its king in the time of Abraham (Gen. xiv. 1, 8). It was destroyed with Sodom and Gomorrah (Deut. xxix. 23; Osee xi. 8).

AD'AMANT, used by the prophets as a symbol of hardness (Ezec. iii. 9; Zach. vii. 12); supposed to be corundum.

AD'AMI, a town in Nephthali (Jos. xix. 33).

A'DAR, king of Edom. See ADAD.

A'DAR, the twelfth of the Jewish months (1 Esd. vi. 15; Esth. iii. 7; viii. 12; 1 Mac. vii. 43; 2 Mac. xv. 37). The Phurim or feast of the deliverance from Haman occurred in this month.

A'DAR or **ADDAR**, a town in Juda (Num. xxxiv. 4; Jos. xv. 3).

ADARE'ZER, son of Rohob, and king of Soba, defeated by David, who took 21,700 prisoners (2 Kings viii. 3, 4) and great spoils (8); 1044 B. C. Seven years after Adarezer incited several princes to make war on David. David took the field against them, and crossing the Jordan defeated them at Helam, killing Sobach or Sophach, the general, and 40,700 men (2 Kings x. 16-18; 1 Paral. xix. 16-18). The subjects of Adarezer then submitted.

ADAR'SA or **ADAZER**, a place in the tribe

AD'DUS, a city in Juda where Simon encamped to await Tryphon (1 Mac. xiii. 13).

A'DE'ODA'TUS (Elchanan), son of Forest (of Saltus), an embroiderer of Bethlehem, slew at



ATTITUDES OF PRAYER.

Gob Goliath the Gethite, or his brother, the shaft of whose spear was like a weaver's beam (2 Kings xxi. 19; 1 Paral. xx. 5; 2 Kings xxiii. 24).

ADIA'DA, a town built and fortified by Simon Machabeus in Sephela (1 Mac. xii. 38).

A'DIN, head of house of which 454 or 655 descendants returned from the captivity (1 Esd. ii. 15; 2 Esd. vii. 20; x. 16).

ADI'NA, prince of the Rubenites, one of David's heroes (1 Paral. xi. 42).

AD'ITHAIM, a city of Juda (Jos. xv. 36).

ADMA'THA, an officer of king Assuerus (Esth. i. 14).

ADOM'MIM, a mountain in the tribe of Benjamin (Jos. xv. 7; xviii. 18).

ADON'A-I, one of the names of God (Ex. vi. 3; Judith xvi. 16). The Jews employ it in all cases for the unpronounceable name.

ADONI'AS, David's fourth son by Haggith, was born at Hebron (2 Kings iii. 4); aimed at the crown (3 Kings i. 5-25); in consequence of which David, at Bethsabee's prayer, caused Solomon to be anointed king (39; 1 Paral. xxiii. 1); Adonias fled to the temple and took hold of the altar till Solomon promised not to kill him (3 Kings i. 50-52); after David's death he asked for Abisag the Sunamitess as his wife, for which Solomon ordered him to be put to death (3 Kings ii. 13-25).

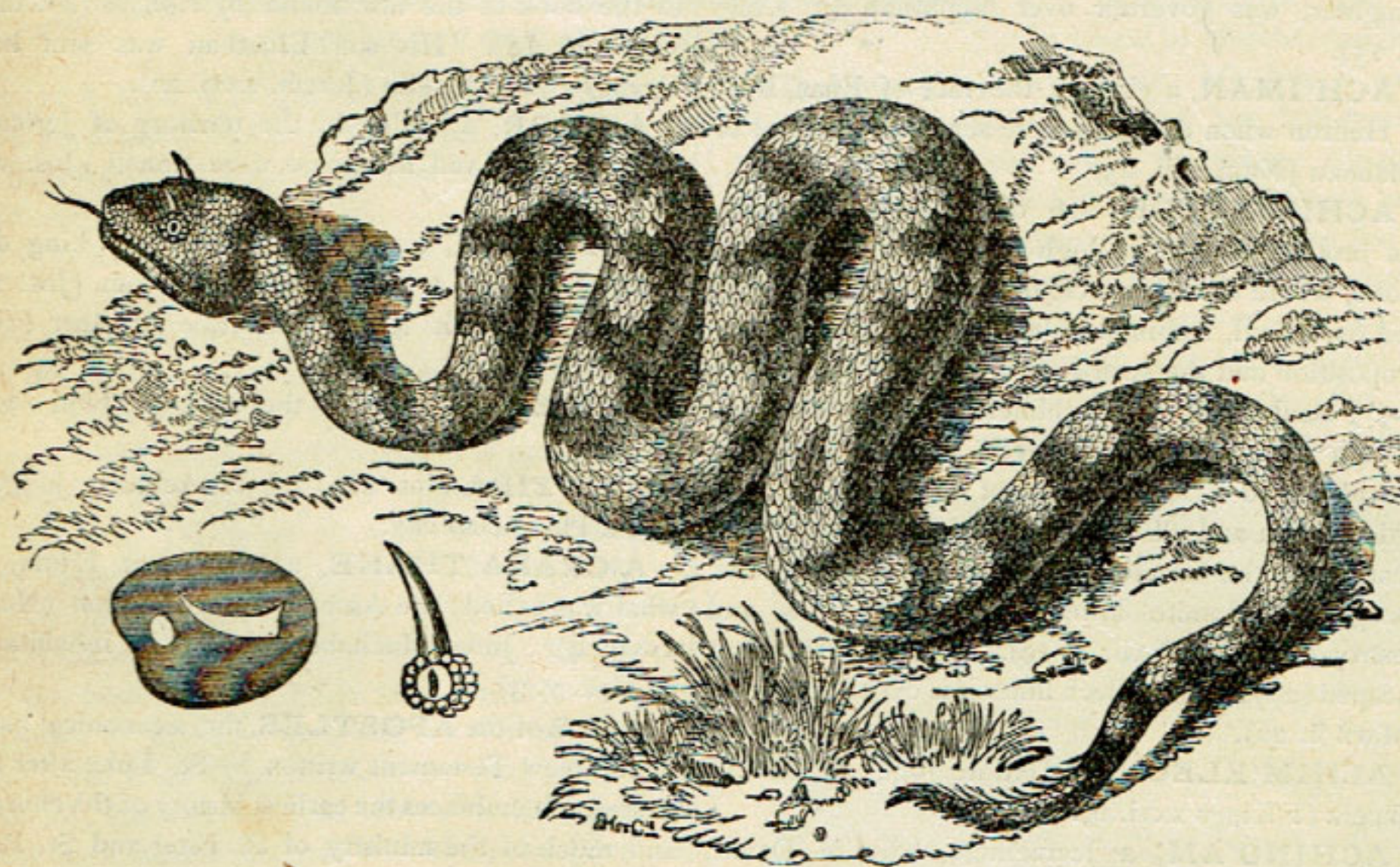
ADONI'AS, a Levite, appointed by Josaphat, king of Juda, to instruct the people (2 Paral. xvii. 8, 9).

ADONIBE'ZEC, king of Bezeck, in the land of Chanaan. He had conquered seventy kings, cut off their fingers and toes, and made them gather their food under his table. The tribes of Juda and Simeon attacked him in Bezeck, and when he fled overtook him, and treated him as he had treated others. He died in Jerusalem (Judg. i. 3-7).

ADONI'RAM, Solomon's superintendent over the workmen in Libanus (3 Kings v. 14).

ADO'NIS (in Hebrew Thammuz). Ezechiel in a vision sees women seated in the temple mourning for Adonis (Ezech. viii. 14).

ADONISE'DEC, king of Sedec or Jerusalem, hearing that the Gabaonites had made terms with the children of Israel, who had taken Jericho and Hai, excited several kings to join him in attacking Gabaon. Josue marched against them, cut them to pieces, and pursued them to Bethhoron (Jos. x. 1-10). It was in this battle that God sent down great stones from heaven on the enemy, and that Josue caused the sun



CERASTES, THE HORNED ADDER.

hibition made. Eve, tempted by the serpent, who assured her that if they ate the fruit of the forbidden tree they should not die, but should become as gods, knowing good and evil, ate of the fruit and gave to Adam, who ate also (Gen. iii. 1-6); they felt at once a sense of shame of their nakedness, and made aprons of fig-leaves, and endeavored to hide from the presence of God (7, 8); Adam threw the blame of his transgression on Eve, who confessed: "The serpent deceived me and I did eat" (9-13); God cursed the serpent and promised to put enmities between it and the woman: "she shall crush thy head, and thou shalt be in wait for her heel" (15); woman was condemned to the pains of child-birth, and the earth was cursed, so that man should derive his sustenance from it only by toil, and the sweat of his face (16-19); Adam and Eve were cast out of paradise (23, 24). Adam lived to the age of 930 (Gen. v. 5); having begotten Cain, Abel, Seth, and other "sons and

of Ephraim near which Judas Machabeus defeated and killed Nicanor (161 B. C.; 1 Mac. vii. 40-45).

AD'BEEL, third son of Ismael and head of a tribe of Ismaelites (Gen. xxv. 13).

AD'DI, son of Cosan and father of Melchi, one of the ancestors of Christ according to the flesh (Luke iii. 28).

AD'DO, a prophet of the kingdom of Juda who wrote the history of the reigns of Roboam and Abia (2 Paral. xii. 15; xiii. 22); and prophecies against Jeroboam which contained part of the reign of Solomon (ix. 29).

AD'DO, one of the priests who returned from the captivity (2 Esd. xii. 4).

AD'DO, father or grandfather of the prophet of Zacharias (1 Esd. v. 1; vi. 14; 1 Zac. i. 1).

AD'DON (2 Esd. vii. 61) or **ADON** (1 Esd. ii. 59). The Jews who returned from captivity at, could not prove their genealogies.

and moon to stand still (11, 12). Adonisedec and four other kings fled to a cave in Maceda, but were taken by Josue, who set his foot on their necks, slew them, and hung them on gibbets (16-26).

A'DOR, a town in the tribe of Juda (1 Mac. xiii. 20).

ADO'RAM or Adu'ram, son of Jectan, son of Heber, is supposed to have settled near the Persian gulf (Gen. x. 27; 1 Paral. i. 21).

ADO'RAM, son of Thou, king of Emath, sent to congratulate David on his victory over Aderezer (1 Paral. xviii. 10). In 2 Kings viii. 10 he is called Joram.

ADORE', originally meant to raise the hand to the mouth in order to kiss it in token of reverence (Job xxxi. 26, 27; 3 Kings xix. 18). Used to mean *bow* (Gen. xviii. 2); to pay divine honors (Ex. xxxiv. 14); hence the prohibition to adore idols or false gods (Ex. xx. 5); and the command, The Lord thy God thou shalt adore (Luke iv. 8).

ADRAME'LECH, a god to whom the Sapharvaim who colonized Samaria burned their own children (4 Kings xvii. 31).

ADRAME'LECH, son of Sennacherib, king of Assyria (Isai. xxxvii. 38; 4 Kings xix.); killed his father in the temple of Nes-roch and fled to Armenia (4 Kings xix. 37; 3. C. 710).

A'DRIA, the Sicilian and Ionian sea (Acts xxvii. 27).

ADRUME'TUM, a city of Libya in Africa (Acts xxvii. 2).

ADUL'LAM or Odollam, a city in the tribe of Juda (Gen. xxxviii. 1, 12, 20; Jos. xv. 35; xii. 15); restored and fortified by Roboam (2 Paral. xi. 7); reoccupied by the Jews after the captivity (2 Esd. xi. 30); Judas Machabeus encamped near it (2 Mac. xii. 38). The caves near it were the refuge of David (1 Kings xxii. 1; 2 Kings xxiii. 13; 1 Paral. xi. 15).

ADUL'TERY, a crime forbidden (Gen. xx. 2; xxvi. 11; Exod. xx. 14; Levit. xviii. 8; Deut. v. 18; Prov. v. 3, 8, 20; vii. 24-27; Matt. v. 27; xix. 9; 1 Cor. vi. 9; 1 Thess. iv. 3; Heb. xiii. 4); it was punished by death under the patriarchs (Gen. xxxviii. 24); by the Mosaic law (Lev. xx. 10; Deut. xxii. 22; Ps. lxxii. 27; Prov. vi. 32); it is punished on the offspring (Wis. iii. 16; iv. 3); adultery seeks darkness (Job xxiv. 15); he who marries a divorced woman commits adultery (Matt. v. 32); Susanna falsely accused of adultery (Dan. xiii. 1-63); he who looks on a woman to lust after her commits adultery in heart (Matt. v. 28).

ADU'RAM, superintendent of the tributes under David (2 Kings xx. 24).

ADU'RAM, Roboam's treasurer, stoned by the people, exasperated at the exactions (3 Kings xii. 18).

ADU'RAM, a city in Juda fortified by Roboam (2 Paral. xi. 9).

AEN or Ain, a priestly city (Jos. xxi. 16; xv. 32; 1 Paral. iv. 32).

AFFLICTION, the lot of the children of God (Prov. iii. 11, 12; Wis. xi. 10; Job i. 11; Matt. v. 10, 12); not a mark of sin (Eccles. viii. 14); should be borne patiently (Eccles. ii. 3; Isai. xxv. 9); afflictions come from God (Isai. xlv. 7; Osee vi. 2; Amos iii. 6; Judith viii. 21-27); there is no

proportion between the afflictions of this life, and the glory to come (Rom. viii. 18).

AG'ABUS, a prophet among the primitive Christians in the time of the apostles, foretold a great famine over the whole earth (Acts xi. 28), which came to pass in the fourth year of the reign of Claudius (A. D. 44). In the year 58, when St. Paul landed at Cesarea in Palestine on his way to Jerusalem, Agabus bound the apostle's feet and hands with his girdle, and foretold that he should be thus bound by the Jews of Jerusalem, and delivered up to the Gentiles (Acts xxi. 10).

A'GAG, a king (Num. xxiv. 7).



"ADORE HIM ALL YOU HIS ANGELS."—Ps. xcvi. 8.

A'GAG, king of the Amalecites, spared by Saul with the best of his spoil (1 Kings xv. 8, 9, 20, 32); although he knew the destruction of the Amalecites was commanded (Exod. xvii. 14; Deut. xxv. 19). For this disobedience Samuel announced to Saul that he was rejected by God, and he hewed Agag to pieces (1 Kings xv. 8-33).

A'GAR, an Egyptian handmaid of Sarai, despises her mistress, and being afflicted ran away (Gen. xvi. 1-6); is directed to return by an angel who says that she shall bear a son, Ismael, who should be the father of a people in tents, whose hand should

be against every man (7-14); she bore Ismael (A. C. 1911); Sara demands that she and her son be cast out (Gen. xxi. 10); she is sent away by Abraham, and is relieved by an angel in the desert of Bersabee. When Ismael grew up she took a wife for him from Egypt (14-21). Agar declared by St. Paul to be a figure of the Jews (Gal. iv. 24).

AG'ARENS (Ps. lxxxii. 7). Ag'arites (1 Paral. v. 10); the Ismaelites, defeated by the tribe of Ruben, Gad and Manasses during the reign of Saul, and driven out of the country east of Galaad (1 Paral. v. 18-20).

AG'ATE, a precious stone in the rational of judgment (Ex. xxviii. 19; xxxix. 42).

AGGEUS, the tenth of the lesser prophets, was born apparently at Babylon, and returned from thence with Zorobabel. The rebuilding of the temple was begun (1 Esd. iii. 8); but at the instigation of the enemies of the Jews was suspended by order of Cyrus and Cambyses. When Darius ascended the throne, God raised up Aggeus (1 Esd. v. 1, 2; Agg. i.), to exhort Zorobabel, prince of Juda, and the high-priest Jesus, son of Josedeck, to resume the building of the temple. His reproaches were effectual; work was begun again (520 B. C.), sixteen years after their return from captivity (Agg. i. 14; ii. 1). Soon after the resumption of the building, Aggeus inspired by God announced to those who had seen the glory of the former temple, and might look with less reverence on this, what honor awaited it. "The desired of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." "Great shall be the glory of this last house, more than of the first, saith the Lord of hosts" (Agg. ii. 8, 10). The name of this prophet with that of Zacharias occurs in the title of Psalms cxi., cxlv.

AG'GI, second son of Gad, head of the Aggites (Num. xxvi. 15).

AG'ONY of our Lord in the garden of Gethsemani is described (Matt. xxvi. 38; Mark xiv. 34; Luke xxii. 42).

AG'RICULTURE. As the earth was cursed after the fall of our first parents, and man was condemned to make the earth fruitful by his labor, agriculture became the lot of a large part of the human race. It was practised by Adam (Gen. iii. 23); by Cain (iv. 2); by Noe (ix. 20); by the Egyptians (xlvi. 24). For the Mosaic laws in regard to agriculture see Exod. xxii. 5; xxiii.; xxxiv.; Deut. xiv. -xvi. Among the Jews land remained in the family, and if sold reverted to them in the year of the jubilee (Lev. xxv. 8, 16; 23-35). The grains raised by the Israelites were chiefly wheat (Gen. xxx. 14; Deut. viii. 8; Ps. lxxx. 17; Isai. xxviii. 25; Ezech. iv. 9);

barley (Isai. xxviii. 25; Levit. xxvii. 16; Deut. viii. 8; Ruth ii. 17; 2 Kings xxi. 9; Judg. vii. 13; John vi. 9); millet (Isai. xxviii. 25; Ezech. iv. 9); they cultivated also beans, vetches, lentils, cummin, gith (Isai. xxviii. 25; Ez. iv. 9); cucumbers (Isai. i. 8); and had apple trees (Cant. ii. 3; viii. 5; Joel i. 12); olive, fig, pomegranate trees (Deut. viii. 8); the vine (Num. xiii. 24).

AGRIP'PA (Acts xxv. 13; xxvi.); see Herod Agrippa II.

AHA'RA or **AHI'RAM**, third son of Benjamin (1 Paral. viii. 1; Num. xxvi. 38).

AHA'VA, a river and locality in Babylonia where Esdras collected his companions before they set out for Jerusalem (1 Esd. viii. 15, 21, 31).

AHI'AM, the name of one of David's champions (2 Kings xxiii. 33; 1 Paral. xi. 34).

AHI'A, one of Solomon's scribes (3 Kings iv. 3).



ALABASTER VESSELS. (From the British Museum.)

AHI'ALON, of the tribe of Zabulon, one of the judges of Israel. He succeeded Abe'san. He judged Israel for ten years and was buried at Zabulon (1164 B. C.; Judges xii. 11, 12).

AHI'AS, a prophet of the Lord dwelling at Silo. He wrote the acts of Solomon's reign (2 Paral. ix. 29); he foretold to Jeroboam that God would give him ten of the twelve tribes (3 Kings xi. 29-31); and declared what God would do for his house if he proved faithful (38). When the son of Jeroboam fell ill, he sent his wife to Ahias, who declared that the house of Jeroboam should be destroyed (xiv. 1-16).

A'HICAM, the son of Saphan, was sent by Josias to consult Holda the prophetess in regard to the book of the law (4 Kings xxii. 11, 12). He saved the prophet Jeremias (Jere. xxvi. 24).

AHIE'ZER, son of Ammisadai, prince of the tribe of Dan, led 62,700 men of his tribe out of Egypt (Num. i. 38; ii. 25; x. 25). For his offering towards the tabernacle, see Num. vii. 66-71.

AHIMAN, of the race of Enac, driven from Hebron by Caleb (Jos. xv. 14; Judg. i. 10).

AHI'O, with his brother Oza, appointed to bring the ark from the house of Abinadab to the tabernacle in Jerusalem (2 Kings vi. 3, 4).

AHI'ON, city of Nephthali, taken from Baasa, king of Israel, by Benadad (3 Kings xv. 20; 2 Paral. xvi. 4).

AHI'RA, prince of the tribe of Nephthali, led 53,400 men of his tribe out of Egypt (Num. i. 15, 42; ii. 29; x. 27). For his offerings to the tabernacle, see Num. vii. 78.

AHI'UD, son of Salomi, of the tribe of Aser, appointed by Moses to partition the land of Chanaan (Num. xxxiv. 27).

A'HOD, third son of Simeon, went into Egypt (Gen. xvi. 10).

A'HOD, of the tribe of Benjamin (1 Paral. viii. 6).

AHO'E, grandson of Benjamin (1 Paral. viii. 3, 4).

AHOHI'TE (2 Kings xxiii. 9, 28; 1 Paral. xi. 12, 29; xxvii. 4); according to Calmet, a descendant of Ahoe.

AI'ON, a town taken by Theglathphalasar, king of Assyria (4 Kings xv. 29).

AJALON, a city in tribe of Dan (Jos. xix. 42); assigned to the Levites of the family of Caath (Jos. xxi. 24). It lay between Bethsames and Thamnan

(2 Paral. xxviii. 18); near it Josue defeated the five kings and arrested the sun (Jos. x. 12); Jonathan defeated the Philistines (1 Kings xiv. 31); it was fortified by Roboam (2 Paral. xi. 10); it was, however, taken by the Philistines in the time of Achaz (xxviii. 18). Being on the border, it is sometimes spoken of as in Dan, and at other times as in Ephraim, or Benjamin.

AL'ABAS'TER. When our Lord was at the house of Simon the leper in Bethany, a woman, generally regarded as identical with Mary Magdalene, came with an alabaster box of precious ointment, and poured it on his head (Matt. xxvi. 7; Mark xiv. 3); and his feet (Luke vii. 37). The breaking is supposed to be the breaking of the seal.

AL'CIMUS obtained the high-priesthood by the aid of Demetrius, son of Antiochus Epiphanes (1 Mac. vii. 20; 2 Mac. xiv. 3, 4); by presents (4); he had wilfully defiled himself by idolatrous acts (3); and gathered a force of apostates to oppose the Machabees (1 Mac. vii. 22-25; 2 Mac. xiv. 26). Judas for a time compelled him to retire, but he returned with the army under Bacchides (1 Mac. ix. 1); which defeated and killed Judas. In the year 160 B. C. Alcimus threw down the interior walls of the sanctuary and destroyed the works of the prophets, but was smitten with paralysis and died in great torment (1 Mac. ix. 54-56).

A'LEPH, the first letter of the Hebrew alphabet, used like the other letters as a numeral (Ps. cxviii. 1-8; Lament. i. 1; ii. 1; iii. 1; iv. 1).

ALEXAN'DER BA'LES claimed the throne of Syria 152 B. C.; obtained aid of Jonathan Machabeus against Demetrius (1 Mac. x. 18, 22, etc.; x. 48); he married the daughter of Ptolemy Philometor (1 Mac. x. 57); Jonathan and Simon defeated Demetrius Nicator (1 Mac. x. 69); Ptolemy, however, overran Syria; Alexander retired to Cilicia and raised an army, but was defeated, and fleeing to Arabia, was killed by Zabdiel, a prince, who sent his head to Ptolemy (1 Mac. xi. 4-17).

ALEXAN'DER, son of Simon the Cyrenian (Mark xv. 21).

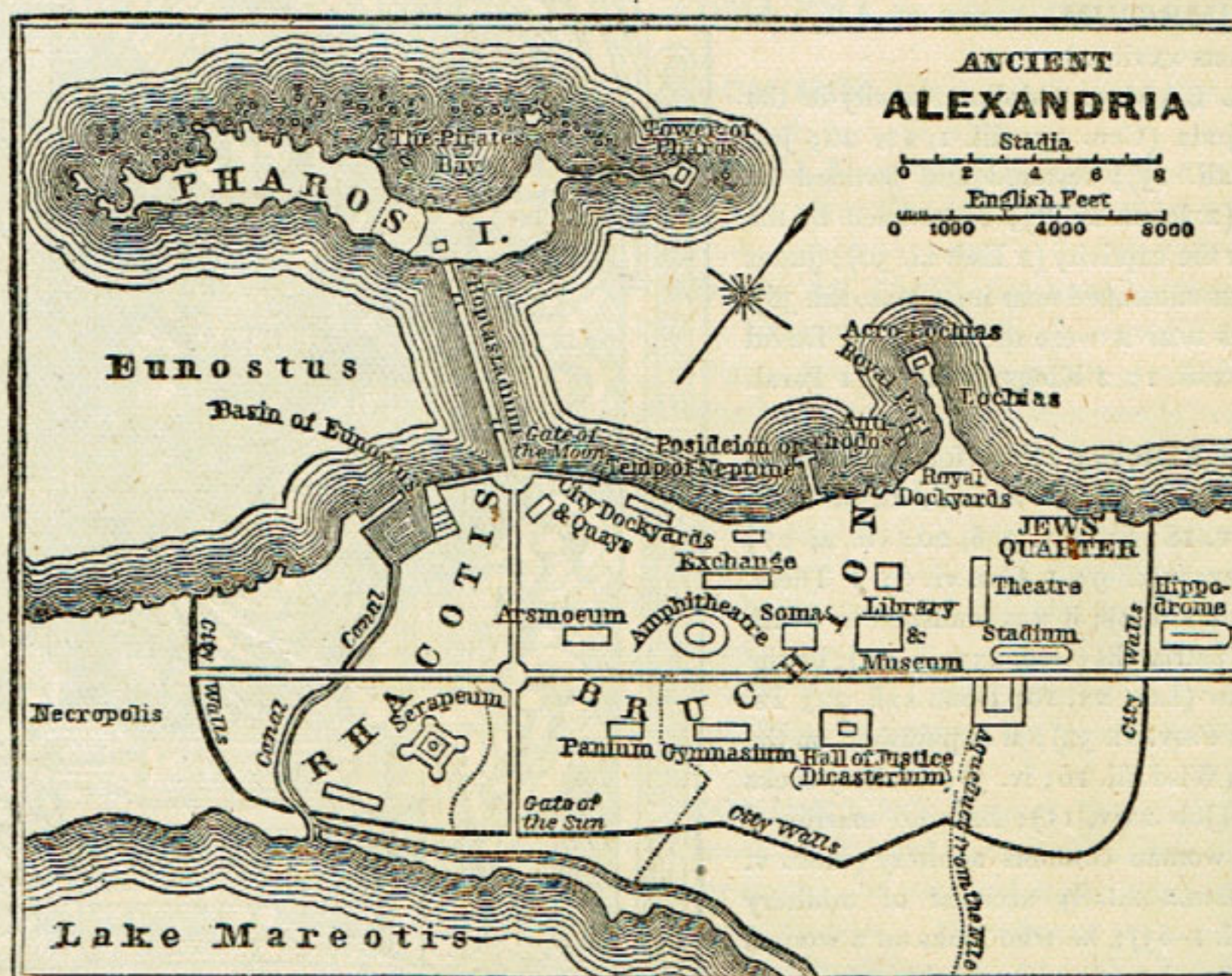
ALEXAN'DER, a Jew of Ephesus who endeavored to appease the idolatrous mob (Acts xix. 33).

ALEXAN'DER, the coppersmith, excommunicated by St. Paul (1 Tim. i. 19, 20; 2 Tim. iv. 14).

ALEXAN'DRIA, a celebrated city of Egypt, founded by Alexander the Great, 331 B. C. It is mentioned, Nahum iii. 8; Jerem. xlvi. 25; Ezech. xxx. 14-16.

ALLELU'IA, a Hebrew expression, meaning Praise the Lord. It was chanted on occasions of joy. It opens many of the Psalms (civ.-cvi., cx.-cxviii., cxxxiv., cxxxv., cxlv.-cl.); Tobias foretold that it should be chanted again in the streets of Jerusalem (xiii. 22); St. John in the Apocalypse heard it chanted in heaven (Apoc. xix. 1-6).

ALLIANCE of the Lacedemonians and Romans with the Machabees (1 Mac. xii., xiv.); alliances with the enemies of God are hateful to him (3 Kings xi. 4).



PLAN OF ALEXANDRIA. (From Ebn.)

ALEXANDER THE GREAT, son of Philip, king of Macedon. He is designated in the prophecy of Daniel by a four-winged leopard (vii. 6); and by a goat which attacks and overcomes a ram (Darius), (viii. 4-7). His monarchy is the belly of brass in Nabuchodonosor's statue (Dan. ii. 39). After defeating Darius he overran Syria, and while besieging Tyre wrote to Jannus the high-priest to demand his submission. On his refusal Alexander marched against Jerusalem, but was appeased by the high-priest, who went out to meet him. His career is briefly sketched in 1 Mac. i. 1-8; and the division of his kingdom among his generals (7), as foretold by Daniel xi. 4.

ALMATH, a city of refuge in the tribe of Benjamin (1 Paral. vi. 60; vii. 8).

ALM'OND, a fruit (Gen. xliii. 11; Num. xvii. 8; Eccles. xii. 5).

ALMS, the obligation of giving alms is declared in many parts of the Scriptures (Ex. xxiii. 11; Lev. xxiii. 22; Deut. xv. 7-10; Tob. iv. 7-17; xii. 9; Job xxx. 25; Ps. xl. 1; lxxxi. 4; Prov. iii. 28; xl. 24; xxi. 13; xxii. 9; xxviii. 27; Eccles. iv. 2; vii. 36; xii. 3; xxix. 12; Isaias lviii. 7; Ezech. xvi. 49; Amos viii. 4; Matt. x. 42; xix. 21; Luke iii. 11; vi. 35; xi. 41; xii. 33; xiv. 13; xvi. 9; Acts ix. 36; xi. 29; xx. 35; Rom. xii. 8, 22; 1 Cor. xvi. 2; Cor. viii. 11; ix. 7-11; Eph. iv. 28; Heb. xiii. 26).

1 John iii. 17); a blessing pronounced on those who give alms (Prov. xiv. 21, 31; xxii. 9); alms given to the poor are lent to the Lord (Prov. xix. 17); alms-giving recommended (Prov. xvii. 5; Eccles. vii. 36; 3 Kings xvii. 19). Its reward (Eccles. xxix. 15; Tobias iv. 10; xii. 9). Alms-giving practised by the primitive Christians (Acts xi. 29, 30).

AL/OES, used by the Jews as a perfume (Prov. vii. 17; Cant. iv. 14); it was used also in embalming (John xix. 39).

ters are of Chaldee origin, and came into use after the captivity. In writing, most of the vowels were omitted. After the fall of Jerusalem and the revival of Jewish learning, the school of Masora introduced vowel points, hence called Masoretic. At this time the language was no longer generally spoken, and these rabbis read the Hebrew differently from those who had translated the Hebrew into Greek while the language was still a living tongue. Catholics have followed the Septuagint, which is older, and would

him with Cleophas (Luke xxiv. 18), believing that to be his Syriac and Alpheus his Greek name.

AL/PHEUS, father of Levi or St. Matthew (Mark ii. 14).

AL/TAR, essentially connected with the worship of Almighty God, from the days of the patriarchs (Gen. viii. 20); the Mosaic law (Ex. xx. 24); the Christian law (Heb. xiii. 10); in heaven (Apoc. vi. 9; viii. 3). The first altar named is that erected by Noe on leaving the ark (Gen. viii. 20); the first

NAME	PHENICIAN	HEBREW on Coins	SAMARITAN	ARAMAIC on Egyptian Monuments	PALMYRENE	SQUARE HEBREW	RABBINIC	SYRIAC PESHITO	NISCHI ARABIC	ETHIOPIG	ARMENIAN	COPTIC	
Aleph	𐤀	א	𐤀	𐤀	𐤀	א	א	ܐ	Elif	𐌌	Ա	Α	Alpha
Beth	𐤁	ב	𐤁	𐤁	𐤁	ב	ב	ܒ	Be	𐌍	Բ	Β	Vida
Gimel	𐤂	ג	𐤂	𐤂	𐤂	ג	ג	ܓ	Te	𐌎	Գ	Γ	Gamma
Daleth	𐤃	ד	𐤃	𐤃	𐤃	ד	ד	ܕ	Mai	𐌏	Դ	Δ	Dalda
He	𐤄	ה	𐤄	𐤄	𐤄	ה	ה	ܚ	Saut	𐌐	Ե	Ε	El
Waw	𐤅	ו	𐤅	𐤅	𐤅	ו	ו	ܘ	Res	𐌑	Զ	Ζ	Zida
Sajin	𐤆	ז	𐤆	𐤆	𐤆	ז	ז	ܙ	Sat	𐌒	Է	Θ	Hida
Geth	𐤇	ח	𐤇	𐤇	𐤇	ח	ח	ܝ	*Schaat	𐌓	Թ	Θ	Thida
Teth	𐤈	ט	𐤈	𐤈	𐤈	ט	ט	ܡ	Kaf	𐌔	Ժ	Ι	Janda
Sod	𐤉	י	𐤉	𐤉	𐤉	י	י	ܢ	Beth	𐌕	Ի	Κ	Kabba
Qaph	𐤊	כ	𐤊	𐤊	𐤊	כ	כ	ܢ	Thawi	𐌖	Լ	Λ	Laula
Lamed	𐤋	ל	𐤋	𐤋	𐤋	ל	ל	ܢ	Re	𐌗	Խ	Μ	ML
Mem	𐤌	מ	𐤌	𐤌	𐤌	מ	מ	ܢ	Ze	𐌘	Ծ	Ν	NL
Nun	𐤍	נ	𐤍	𐤍	𐤍	נ	נ	ܢ	Sin	𐌙	Կ	Ξ	Ext
Samech	𐤎	ס	𐤎	𐤎	𐤎	ס	ס	ܢ	Schim	𐌚	Ձ	Ο	O
Ajin	𐤏	ע	𐤏	𐤏	𐤏	ע	ע	ܢ	Sad	𐌛	Լ	Π	PI
Phe	𐤐	פ	𐤐	𐤐	𐤐	פ	פ	ܢ	Ddad	𐌜	Ղ	Ρ	Ro
Zade	𐤑	צ	𐤑	𐤑	𐤑	צ	צ	ܢ	Ta	𐌝	Ճ	Ο	Sim
Zoph	𐤒	ק	𐤒	𐤒	𐤒	ק	ק	ܢ	Tza	𐌞	Ծ	Τ	Dau
Resch	𐤓	ר	𐤓	𐤓	𐤓	ר	ר	ܢ	Ain	𐌟	Շ	Τ	He
Sin	𐤔	ש	𐤔	𐤔	𐤔	ש	ש	ܢ	Ain	𐌠	Ծ	Φ	Phi
Schin	𐤕	ז	𐤕	𐤕	𐤕	ז	ז	ܢ	rGhain	𐌡	Շ	Χ	Chi
Waw	𐤖	ח	𐤖	𐤖	𐤖	ח	ח	ܢ	Fe	𐌢	Շ	Ψ	Ebsi
									Kaf	𐌣	Շ	Ω	O
									Kef	𐌤	Շ	Ϝ	Eol
									Lam	𐌥	Շ	Χ	Giarg
									Mim	𐌦	Շ	Σ	Scima
									Nun	𐌧	Շ	Ϟ	Scal
									He	𐌨	Շ	Ϡ	Hori
									Wan	𐌩	Շ	ϡ	Chel
									Jo	𐌪	Շ	Ϣ	Dei Leg
													So

ANCIENT ALPHABETS.

AL/PHA and **OMEGA**, the first and last letters of the Greek alphabet, used by our Lord in the Apocalypse to signify the beginning and the end (Apoc. i. 8, 17; ii. 8; xxi. 6; xxii. 13).

AL/PHABET. The Hebrew alphabet consists of twenty-two letters. The original Hebrew characters are those now called Samaritan, or which appear on Jewish coins. The present square charac-

ters seem to be more correct; Protestants follow the later Jewish rendering. The letters of the Hebrew alphabet are used to mark divisions in Ps. cxviii.; Lament. i.-iv.

AL/PHEUS, father of St. James the Less, and husband of Mary, apparently sister of the Blessed Virgin (Matt. x. 3; Luke vi. 15); whence St. James is called the Brother of the Lord. Some identify

altars were apparently of undressed stone or earth. God so directed Moses to build them (Ex. xx. 24-26; Deut. xxvii. 5); Elias erected such an altar (3 Kings xviii. 32). When God gave the law to Moses, he directed two altars to be made, (1) the Altar of Holocausts, in the Tabernacle, was five cubits square and three high, hollow, made of planks of setim wood, with horns at the corners, all overlaid with brass. It

was carried by means of bars of setim wood, covered with brass, running through rings at the sides (Exod. xxvii., xxviii.; Num. vii.) The altar of holocausts in Solomon's temple was twenty cubits square and ten high, and all of brass (3 Kings viii. 64; 2 Paral. iv. 1; vii. 7). It was restored by Asa (2 Paral.

Abdon, one of the judges, was buried (Judges xii. 15).

A'MAM, a city of Juda (Jos. xv. 26).

AMAN, son of Amadathi, an Amalecite of the race of Agag (Esth. iii. 1); called also a Macedonian (xvi. 10); he was the favorite minister of

Assuerus, but not receiving homage from Mardocheus, a Jew, sought to destroy him and his nation; Assuerus gave him power to do as he chose in regard to the Jews, and Aman appointed the thirteenth day of the month Adar for a general massacre. Esther, queen of Assuerus, who was a Jewess, after praying to God, ventured into the king's presence and pleaded for her own life, and the lives of her people. Assuerus asked who dared menace her life, and when she

impenitent (2 Paral. xxv. 14). He made war on Joas, king of Israel, but was defeated at Bethsames, and fell into the hands of Joas, who then dismantled Jerusalem and plundered the temple. He reigned fifteen years more, but did not repent. A conspiracy being formed against him he fled to Lachis, but was pursued and assassinated, 810 B. C. He was buried in the city of David (17-28).

AMASI'AS, priest of the golden calves at Bethel in the reign of Jeroboam, opposed the prophet Amos, about 789 B. C. (Amos vii. 10-17).

AM'ATHITE, descendants of Amath, son of Chanaan (Gen. x. 18; see 1 Mac. xii. 25).

AMBIT'ION ruins many (Ecclus. ix. 16).

A'MEN' in Hebrew signifies true, faithful, certain. It was also used to affirm by our Lord. Amen, Amen, I say to you (John i. 51, etc.) It was also used for assent. "Be it so" (Num. v. 22; Deut. xxvii. 15); and to express belief (1 Cor. xiv. 16). The Greek and Latin churches retain the word to conclude their prayers, as in Tobias xiii. 23; Matt. vi. 13.

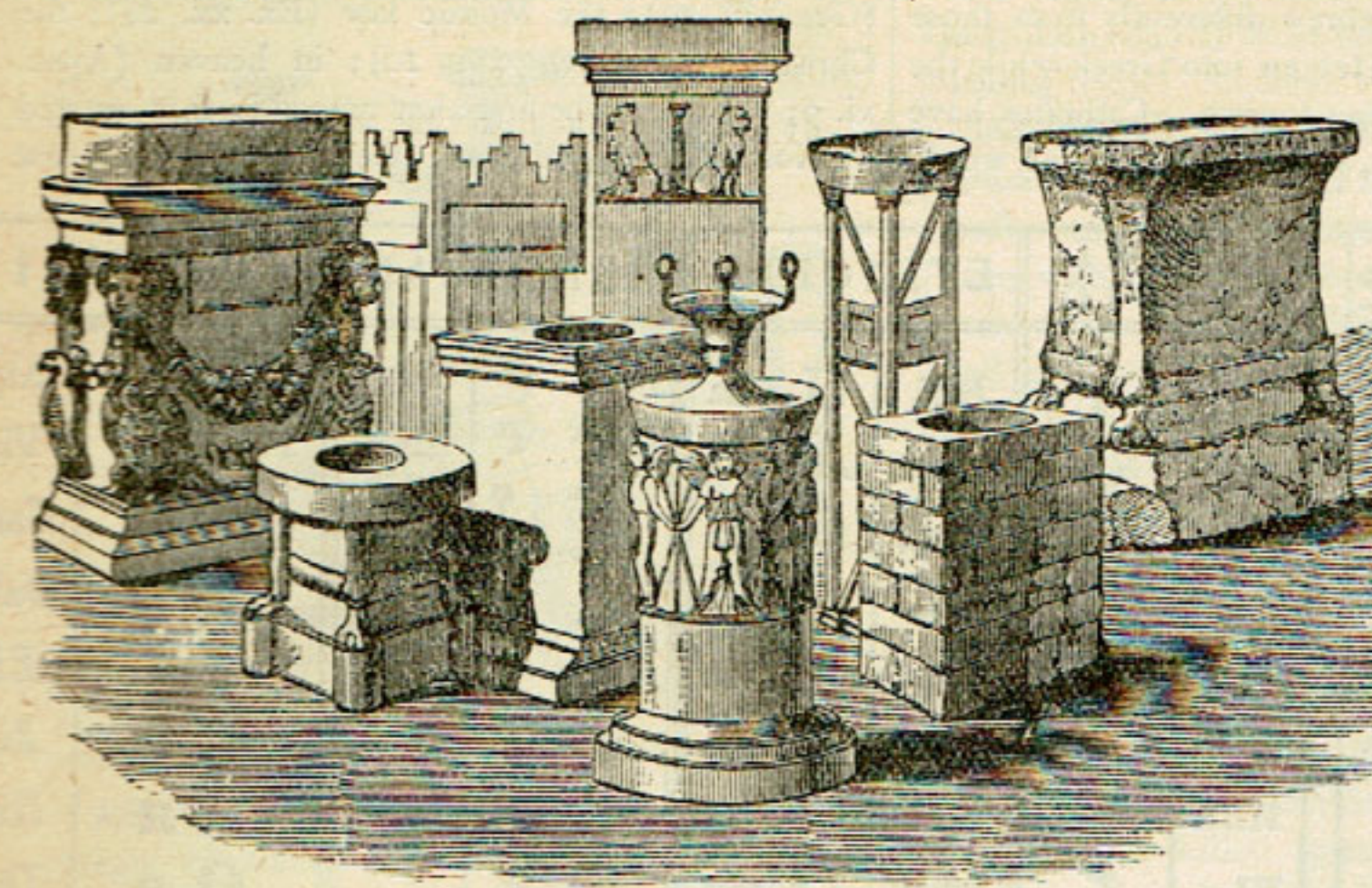
AM'ETHYST, a precious stone. It was in the third row in Aaron's Rational of Judgment (Exod. xxviii. 19; xxxix. 12). It bore the name of Issachar.

AMIN'ADAB, of the tribe of Juda, and son of Aram (Ex. vi. 23; Num. i. 7; Ruth iv. 19; 1 Paral. ii. 10; Matt. i. 4; Luke iii. 33).

AMIN'ADAB. His chariots are referred to, Cant. vi. 11.

AMIN'ADAB, a priest, chief of the sons of Oziel, selected to carry the ark (1 Paral. xv. 10); a Levite also selected (11).

AM'ITAL, wife of king Josias, and mother of Joachas and Sedecias, kings of Juda (4 Kings xxiii. 31).



GROUP OF ANCIENT ALTARS.

xv. 8); profaned by Achaz (4 Kings xvi. 14). Of that in the second temple (1 Esd. iii. 2; vi. 16) there is no description. It was restored by Judas Machabeus (1 Mac. iv. 47, 53). A perpetual fire was kept on this altar by command of God (Levit. vi. 12, 13). (2) The Altar of Incense in the Tabernacle was a cubit square and two cubits high; also with horns, all of setim wood overlaid with gold (Ex. xxx. 1-6; xxxviii. 25; xl. 5); that in the temple was of cedar, overlaid with gold (3 Kings vii. 48; 1 Paral. xxviii. 18). Antiochus Epiphanes removed the altar of incense from the second temple, but Judas Machabeus restored it (1 Mach. i. 23; iv. 49). On this the incense was offered every morning and evening (Ex. xxx. 7, 8; Luke i. 9-11).

ALTA, to an unknown god erected at Athens (Acts xvii. 22, 23).

A'LUS, one of the encampments of the Israelites (Num. xxxiii. 13).

AMA'AD, a town of the tribe of Aser (Jos. xix. 26).

AM'ALEC, son of Eliphaz and Thamna, and grandson of Esau (Gen. xxxvi. 12, 16; 1 Paral. i. 36).

AMAL'ECITES, descendants of Amalec, occupied the country between the Dead and Red Seas, or between Hevila and Sur (1 Kings xv. 7). They attacked the Israelites in the desert of Raphidim and killed the stragglers (Ex. xvii. 8-14; Num. xiv. 43-45). Josue gave them battle and defeated them by the aid of the prayers of Moses (Ex. xvii. 8-14); 1491 B. C. In the days of the Judges the Amalecites joined the Moabites against the Israelites, and made them tributaries, till they were delivered by Aod (Judges iii. 13-30). They also aided the Midianites against the Israelites, but they were utterly defeated by Gedeon (Judges vi.; vii.); Saul also defeated them (1 Kings xiv. 48); and they were utterly destroyed with their king Agag (1 Kings xv.), as it had been foretold (Ex. xvii. 14; Num. xxiv. 20; Deut. xxv. 19). A part of the tribe captured Siceleg from David, but he pursued them and cut them to pieces, except four hundred, who escaped (1 Kings xviii. 8; xxx. 1, 9, 17).

AM'ALEC, a mountain in Ephraim where

indicated Aman, his doom was sealed, and he was hanged on a gibbet which he had erected for Mardocheus (Esther i.-xvi.)

AMA'NA, a mountain near Libanus (Cant. iv. 8).

AMARI'A, one of the priests and Levites who returned from the captivity (2 Esd. xii. 2).

AMARI'AS, the name of several high-priests: (1) son of Meraioth (1 Paral. vi. 7); (2) a high-priest in the reign of Josaphat (2 Paral. xix. 11); (3) son of Azarias (1 Paral. vi. 11); and supposed to be the high-priest who resisted king Ozias when he wished to offer incense, for which he was struck with leprosy (2 Paral. xxvi. 16-21).

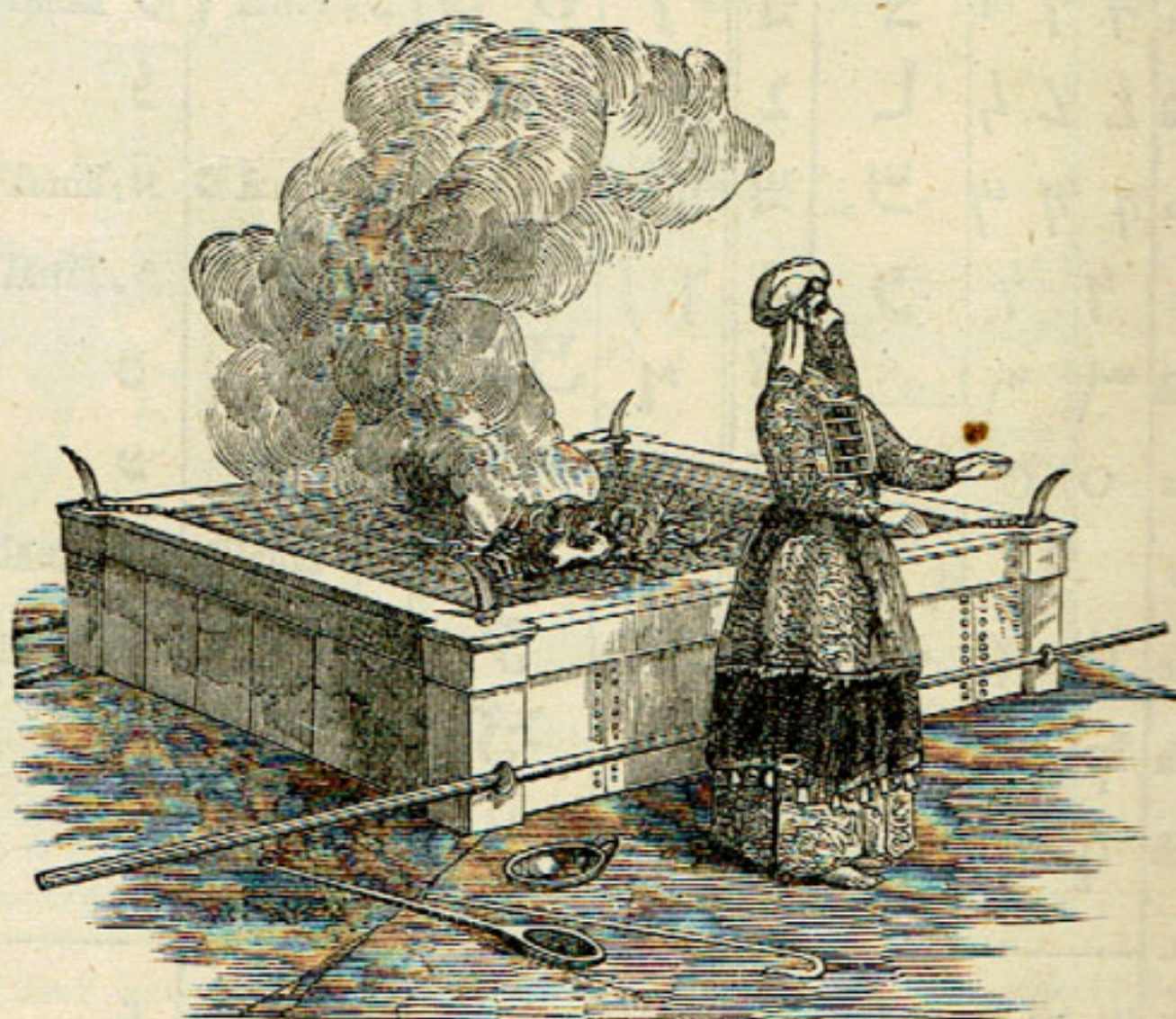
AMA'SA, son of Jether and of Abigail, David's sister. He commanded the army of Absalom, and was pardoned by David after the defeat by Joab (2 Kings xvii. 25; xix. 13); David sent him against Seba, but he was treacherously slain by Joab at Gabaon (xx. 4-12).

AMASA'I, a brave man who moved by the Spirit joined David in Hebron with thirty men (1 Paral. xii. 18).

AMASA'I, a priest and musician in the time of David (1 Paral. xv. 24).

AMASI'AS, eighth king of Juda, son of Joas (2 Paral.

xxiv. 27; xxv. 1; 4 Kings xiv.) He ascended the throne at the age of 25, 839 B. C., and reigned twenty-nine years. He was one of the good kings, but did not abolish the high-places. He punished his father's murderers, and took a census of his people. He hired troops from the king of Israel, but on being reproved by a prophet sent them back (2 Paral. xxv. 7). He defeated the Edomites in the valley of the salt-pits (4 Kings xiv. 7). He then fell into idolatry and worshipped the gods of Edom, and though reproved by a prophet remained



ALTAR OF HOLOCAUSTS.

AM'MAUS or Emmaus, a town near the mountains of Juda, where Judas Machabeus defeated Gorgias and Nicanor (1 Mac. iii. 57; iv. 3; ix. 50).

AM'MIEL, son of Gemalli of the tribe of Dan, one of the spies sent by Moses into the land of Chanaan (Num. xiii. 13).

AM'MIEL, son of Obededom, porter of the temple (1 Paral. xxvi. 5).

AM'MON, grandson of Lot (Gen. xix. 34, 38).

AM'MONITES, descendants of Ammon. They destroyed the gigantic Zomzommim and oc

captured their country (Deut. ii. 20). God forbade Moses to attack them (Deut. ii. 19, 20). After the death of Othoniel, the Ammonites and Amalecites joined Eglon, king of Moab, in subduing the Israelites (Judg. iii. 13); in the time of Jephthe, they again declared war on the Israelites, claiming the land that Moses had wrested from the Amorrites, but Jephthe defeated them at Aroer (Judg. x. 7-18; xi. 12-33), B. C. 1187. In the reign of Saul, Naas, king of the Ammonites, besieged Jabes of Galaad, but Saul relieved it (1 Kings xi. 11), B. C. 1095. David maintained friendly relations with the king of Ammon in his time, and on his death sent ambassadors to condole, but Hanon, the new king, treated the ambassadors ignominiously. David then conquered their country (2 Kings viii. 12; x. 1-14; xii. 26-31). They remained subject to the kings of Israel to the death of Ahab, 897 B. C. (4 Kings i. 1). They invaded Juda, but were defeated by Josaphat (2 Paral. xx. 1, 2); but after the fall of the kingdom of Israel, they occupied some of the territory of Ruben, Gad and Manasse (Jerem. xlix. 1). There are prophecies against them in Ps. lxxxii. 8; Jer. xlix. 1; Ezech. xxi. 20; xxv. 2-10; Amos i. 13; Soph. ii. 8). They were still cruel enemies of the Jews in the days of the Machabees (1 Mach. v. 6-43).

AM'NON, eldest son of David and Achinoam, dishonors his half-sister Tamar, and is assassinated in retaliation by her brother Absalom (2 Kings xiii. 1-28).

AMOC', one of the priestly families who returned from Babylon (2 Esdr. xii. 20).

A'MON, governor of Samaria under Ahab, holds Micheas in prison (3 Kings xxii. 26).

A'MON, fourteenth king of Juda, son of Manasses and Messalemeth. He reigned twenty-two years, but only two in Jerusalem, 641-639 B. C.; he imitated his father's idolatry, and was killed by his own servants, and was buried in the garden of Oza (4 Kings xxi. 18-26; 2 Paral. xxxiii. 21-25).

AMORRHITES, a people descended from the fourth son of Chanaan, whose name was apparently Amor (Gen. x. 16). They first occupied the heights west of the Dead Sea (Gen. xiv. 7). They gradually drove the Moabites beyond the Arnon (Gen. xiv. 13; Num. xxi. 13, 26) and extended to Hermon (Deut. iii. 8; iv. 48). Moses conquered Schon, king of the Amorrites, whose capital was Hesebon, and occupied his territory on his refusing to permit the Israelites to pass through (Num. xxi. 21-31).

A'MOS, the third of the lesser prophets, was a herdsman. He lived in the time of Jeroboam II., 789 B. C., and for reproving the idolatry of Jeroboam II., and foretelling his death, was denounced by Amasias, priest of the golden calves at Bethel. He then retired to Thecue, in the tribe of Juda. His prophecies begin in the reign of Ozias, and announce God's judgments against the people of Israel and the neighboring nations. His prophecies comprise nine chapters (Amos i.-ix.) He is quoted by St. Stephen and St. James (Acts vii. 42; xv. 16).

A'MOS, one of the ancestors of our Lord (Luke iii. 25).

AMPHIP'OLIS, a city in Macedon, near Thrace. St. Paul and Silas passed by it after being delivered from prison at Philippi (Acts xvii. 1).

AMPLIA'TUS, a disciple mentioned by St. Paul (Rom. xvi. 8).

AM'RAM, eldest son of Caath, of the tribe of Levi; he married Jochabed, by whom he had Aaron,

Mary, and Moses. He died in Egypt, aged 137 (Ex. vi. 20; Num. iii. 19; 1 Paral. vi. 2, 18; xxiii. 12).

AM'RAPHEL, king of Sennaar, with three others, made war on the kings of the Pentapolis, and carried off Lot and his possessions; but was forced by Abraham to give them up, 1912 B. C. (Gen. xiv. 1).

AM'RI was general of the armies under Ela, king of Israel. While besieging Gebbethon, he heard that Zambri had murdered Ela and usurped the throne. He attacked Zambri in Thersa, and forced him to burn himself up in his palace with all his family, after a reign of seven days. Part of the nation recognized Thebni, who reigned four years. Amri reigned six years at Thersa, and six at Samaria, which he built after purchasing the mountain of Someron (3 Kings xvi. 9, 10, 24). There he ended his wicked reign (xvi. 28; Mich. vi. 16), 918 B. C.

A'NA, son of Sebeon, mentioned as having discovered in the desert hot springs, which the King James Bible erroneously renders *mules*.

A'NA, a town apparently on the Euphrates, above Babylon, where the name remains (4 Kings xviii. 34; 4 Kings xix. 13; Isaias xxxvii. 13; Gen. xxxvi. 24).

AN'AMELECH, a heathen god whose cruel worship in which children were burnt was carried from the Euphrates to Samaria (4 Kings xvii. 31).

ANANI'A, a city of Benjamin, occupied by the Jews after the captivity (2 Esd. xi. 32).

ANANI'AS, one of the three princely companions of Daniel brought up at the court of Nabuchodonosor. He there received the name of Sidrach (Dan. i. 6, 7). They refused to eat forbidden food (8-16), and to adore the statue of Nabuchodonosor (iii. 12), for which the three were cast into a fiery furnace (iii. 21); but God sent an angel (iii. 92, 95) and saved them from the action of the fire (iii. 24, 91, 92). Amid the flames they chanted the Benedicite, a canticle used to this day in the services of the church (iii. 52-90). It is rejected by Protestants. Nabuchodonosor bade them come forth, and they did so, unharmed, and not even singed by the fire (iii. 93, 94). They were promoted and honored by the king (97).

ANANI'AS, son of the perfumer, rebuilt part of the wall of Jerusalem after the return from Babylon (2 Esd. iii. 8).

ANANI'AS, high-priest, before whom St. Paul was arraigned, A. D. 58, and who ordered him to be struck in the mouth. St. Paul, not recognizing the high-priest, answered indignantly, but apologized on learning his dignity (Acts xxiii. 1-5); when St. Paul was sent to Cæsarea, Ananias followed and accused him before Felix, the governor (xxiv.).

ANANI'AS, one of the first Christians of Jerusalem, with his wife, Saphira. The faithful at that time had all things in common, and those who had houses and lands sold them, and laid the price at the feet of the apostles to be distributed to every one as he had need. Ananias and his wife had a piece of land which they sold, but laid only part of the price at the feet of the apostles. St. Peter called him to account, telling him that he had lied not to men but to God. And Ananias fell dead on the spot. When Saphira came in, she, too, falsely misrepresented the price they had received, when she, too, fell dead (Acts iv. 32-37; v. 1-11).

ANANI'AS, a disciple living in Damascus, who was directed by our Lord in a vision to go to Straight Street to Saul, who had just been converted and had arrived in Damascus. Ananias, in astonishment, replied that he had heard of him as a great persecutor, but our Lord said: Go thy way, for this man

is to me a vessel of election to carry my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake. Ananias went to the house and laid his hands on Saul, who recovered his sight and received baptism (Acts ix. 10-18). There was no further mention of him in the Acts.

ANATH'EMA, a Greek word meaning set apart, separated, devoted. It is used especially to mark the absolute cutting off and separation of a man from the communion of the faithful, the number of the living or the privileges of society, or the devoting a person or thing to be destroyed by fire or otherwise. All were forbidden to have any idol in the house lest they should become an anathema like it (Deut. vii. 26); everything in idolatrous cities was to be destroyed. There shall nothing of that anathema stick to thy hand (Deut. xiii. 17). Jericho and all in it was to be an anathema (Jos. vi. 17; vii. 1, 11, 13; 1 Paral. ii. 7); God threatens to strike the earth with anathema, that is, with total destruction (Mal. iv. 6); St. Paul wishes to become an anathema for his brethren (Rom. ix. 3); anathema may be pronounced (Gal. i. 8; 1 Cor. xvi. 22): anathema incurred by nonfulfilment of a vow (Levit. xxvii. 29); place of Anathema (Judg. i. 17).

AN'ATHOTH, the city of Abiathar (3 Kings ii. 26); of the prophet Jeremias (Jer. i. 1; xi. 21; xxix. 27; xxxii. 7).

AN'CIENT OF DAYS, an expression used to designate God, in Dan. vii. 9, 13, 22.

AN'CIENTS OF ISRAEL, the heads of the twelve tribes and of the great families of Israel (Exod. iii. 16; iv. 29). Subsequently, Moses, by command of God, gathered unto him seventy men of the ancients of Israel, to whom God imparted some of the spirit he had conferred on Moses (Num. xi. 16, 17). The ancients continued under Josue (ix. 15; xxiii. 2; xxiv. 1; xxiv. 31).

AN'DREW, one of the twelve apostles of Jesus Christ, a native of Bethsaida, son of Jona, and brother of Simon Peter. He was a disciple of St. John, the Baptist, but followed our Lord when he was pointed out by the Precursor, and became the first disciple (John i. 39); then he took his brother, Simon, to him. They were with him at Cana, but then returned to their occupation as fishermen. While so engaged our Lord called them to become fishers of men, and they left everything and became his constant attendants (Matt. iv. 19). It was St. Andrew who gave him the five loaves and two fishes (John vi. 9). He appears also as introducing some Gentiles brought by St. Philip, and as asking when the destruction of the temple was to take place (John xii. 22). Eusebius, the earliest historian of the church, says he preached in Scythia. Others say that he preached also in Greece and was crucified at Patras, in Achaia.

ANDRONI'CUS, a nobleman left by Antiochus Epiphanes as his deputy at Antioch during his expedition to Cilicia. Manelaus, a false high-priest, bribed him with vessels stolen from the temple to put Onias, the real high-priest, to death, and Andronicus did so by treachery. Antiochus shed tears, remembering the modesty and sobriety of Onias, and caused Andronicus to be put to death where the sacrilegious wretch had committed the impiety against Onias (2 Mach. iv. 31-38).

ANER and **ESCHOL**, two Chanaanites who aided Abraham to retake Lot and his substance (Gen. xiv. 13, 24).

ANGE, mountains of, on the left of Cilicia (Judith ii. 12).

AN'GELS, pure spirits created by God before man, and as it would seem from Job (xxxviii. 7) before the material world. Angel is from the Greek *angelos*, a messenger, the synonym of the Hebrew word *maleac*. God sends them to announce his will, to correct, punish, teach, rebuke, console (Ps. cii. 20; ciii. 4; Matt. iv. 1; xiii. 49; xxvi. 53). The mission and apparition of angels is constantly mentioned in Scripture. Different grades or choirs are named Seraphim (Isaias vi. 2, 6); Cherubim (Gen. iii. 24); Thrones (Col. i. 16); Dominations (Col. i. 16); Virtues (Rom. viii. 38; 1 Pet. iii. 22); Powers (1 Pet. iii. 22; Col. i. 16); Principalities (Col. i. 16); Archangels (Jude i. 9); and Angels; some of the angels rebelled against God and fell (Job iv. 18; Isaias xiv. 9; Ezech. xxviii. 3, 14, 17; John viii. 44); and were cast out of heaven (Isai. xiv. 12; Luke x. 18); and condemned to hell (Apoc. xx. 7); (See **DEVIL**; **SATAN**); the angels see God (Isai. vi. 2; Matt. xviii. 10); they are called sons of God (Job i. 6; xxxviii. 7); they are the ministers of God's will (Ps. cii. 20; ciii. 4; Matt. iv. 1; xiii. 49; xxvi. 53); they aid those who fear God (Ps. xxxiii. 8; xc. 11; Bar. vi. 6); are guardians of countries (Dan. iv. 10, 20; x. 10, 13, 20, 21; Acts xvi. 9); and of individuals (Matt. xviii. 10); angels sent by God to assist Agar (Gen. xvi. 7; xxi. 17); Abraham (xviii. 22); Lot (xix. 9); Jacob (xxviii. 12; xxxii. 1); Elias (3 Kings xix. 5); the three children (Dan. iii. 49); Daniel (vi. 22); Tobias (Tob. v. 6-12); Abraham's bosom (Luke xvi. 22); an angel appears to Moses in the burning bush (Ex. iii. 2); the law given through angels (Heb. ii. 2); an angel guides the people of Israel (xii. 22; Num. xx. 16); God promises to send an angel to his people (Ex. xxiii. 20; xxxiii. 2); sends an angel to prevent Balaam cursing his people (Num. xxii. 22); to Josue (Jos. v. 13); an angel rebukes the people (Judg. ii. 1-4); an angel directs Gedeon (vi. 11-40; vii. 1-7); an angel appears to Samson's mother (xiii. 3-21); to Zacharias (Zach. ii. 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100); an angel punishes David (2 Kings xxiv. 16; 1 Paral. xxi. 15); directs Elias (3 Kings xix. 5; 4 Kings i. 3, 15); defeats the Assyrians (xix. 35); angels explain visions (Dan. viii. 16; ix. 21; x. 5, 10, 16); an angel leads the army of the Machabees (2 Mach. xi. 6-11); angels punish Heliodorus (2 Mach. iii. 25-27); an angel appears to St. Joseph (Matt. i. 20; ii. 13, 19); to Zachary (Luke i. 11, 20); to the blessed Virgin Mary (i. 26-38); to the shepherds (ii. 9, 15); to our Lord in his agony (xxii. 43); to the disciples after the Resurrection (Matt. xxviii. 2); the disciples after the Ascension (Acts i. 10); to St. Paul (Acts xxvii. 23); reveal the Apocalypse to St. John (Apoc. i. 1; xix. 10; xxii. 8); angels revered by the patriarchs (Gen. xviii. 2; xix. 1; Num. xxii. 31); Gedeon (Judg. vi. 11); but superstitious honors not to be paid to (Col. ii. 18); woman to have her head covered because of the



ST. ANNE, THE BLESSED VIRGIN AND THE INFANT JESUS.

angels (1 Cor. xi. 10); angels desire to know the mystery of the gospel (1 Pet. i. 12); will summon

angels (1 Cor. xi. 10); angels desire to know the mystery of the gospel (1 Pet. i. 12); will summon

men to judgment (Matt. xxiv. 31; 1 Thess. iv. 15; 1 Cor. xv. 52); know not the day (Mark xiii. 32); will come with Christ to judge mankind (Matt. xvi. 27; 2 Thess. i. 7). Doctors and preachers called angels (Mal. ii. 7; iii. 1; Gal. iv. 14; Apoc. i. 20). The Sadducees denied the existence of angels (Acts xxiii. 8).

ANGELS of the Devil (Matt. xxv. 41); of Satan (2 Cor. xii. 7); of the dragon (Apoc. xii. 7); wicked angels (Ps. lxxvii. 49; Prov. xvii. 11; 2 Pet. ii. 4; Apoc. ix. 11, 14, 15).

AN'GER, the evil effects of this deadly sin shown in Gen. iv. 5; Job v. 2; Prov. xii. 13; xiv. 3; xv. 18; xix. 19; xxvii. 3; xxix. 22; Eccles. vii. 10; Eccles. xxv. 23; xxviii. 13; xxx. 26; Matt. v. 22; Luke iv. 28; Gal. v. 20.

AN'IMALS, created on the fifth day (Gen. i. 24, 25); receive their names from Adam (ii. 20); first

widowhood to the age of eighty-four, serving God in the temple by prayer and fasting. When the Blessed Virgin at her purification presented the Infant Jesus in the temple, she with Simeon praised God, and spoke of the Saviour to all who looked for the redemption of Israel (Luke ii. 36-39).

AN'NAS, high-priest, exercising the functions alternate years with his son-in-law, Caiaphas. As he was to assume power after the Pasch, our Lord was first taken before him (Luke iii. 2; John xviii. 13); St. Peter and St. John were arraigned before him soon after (Acts iv. 6).

ANNUN'CIATION of the Blessed Virgin (Luke i. 26-38).

ANOINT'ING. Prophets were anointed for their mission (3 Kings xix. 16); priests (Ex. xxix. 29; xl. 13; Num. iii. 3; Levit. iv. 3; xvi. 32); kings (1 Kings ix. 16; x. 1; xvi. 13; 3 Kings i. 34, 39; xix. 16; 4 Kings xi. 12; 1 Paral. xvi. 22; Ps. civ. 15); things set apart for the divine worship were anointed: Jacob's pillar (Gen. xxxi. 13); the tabernacle and its furniture (Ex. xxx. 26-28). The apostles, by our Lord's mission, anointed the sick (Mark vi. 13); this sacramental anointing prescribed (James v. 14). Christ, in Greek, means the Anointed (see Ps. ii. 2; Dan. ix.

25, 26); his anointing is from the Father (Ps. xlv. 8; Dan. ix. 24; Luke iv. 18; Acts iv. 27; x. 38; Heb. i. 9); the faithful are anointed (2 Cor. i. 21; 1 John ii. 20, 27).

ANT, cited as an example of diligence (Prov. vi. 6); of wisdom (xxx. 25).

mention of their being offered in sacrifice to God (iv. 4); offered by Noe (viii. 20); by Abraham (xv. 9; xxii. 13); under the Mosaic law (Num. xv. 17; xix. 3); animals distinguished as clean and unclean (Gen. vii. 2, 3; viii. 20; Deut. xiv. 15; xx. 22; xxv. 5; Lev. xi. 1-4); to be offered by women at their purification (xii. 6, 8); animals seen in a dream by Ezech. (i. 4); seen in a vision by St. Peter (Acts x. 12); cruelty to animals forbidden (Gen. xxiii. 12; Exod. xxiii. 12; Num. xxxii. 24; Deut. v. 14; Prov. xii. 10; Eccles. vii. 24).

AN'ISE, an aromatic seed, of which the scrupulous Pharisees made it a point to pay tithes (Matt. xxiii. 23).

AN'NA, wife of Elcana of Ramathaimsophim, an Ephrathite, prayed at Silo to be delivered from barrenness (1 Kings i. 10), and made a vow to the Lord (ii. 11); bears a son Samuel, B. C. 1155 (20); offers a sacrifice of thanksgiving (24, 25); her canticle (ii. 1-10); she dedicates her son to the service of the Lord (ii. 18, 19).

AN'NA, wife of the elder Tobias, of the tribe of Nephthali, a captive at Ninive (Tob. i. 1, 2, 9); supports her blind husband by weaving (ii. 19); reproaches him on occasion of a kid (22, 23); her grief on the departure of her son (v. 23-28); she watched by the way daily for his return (xi. 5); tells her husband of his approach (6); their joy (11); her death (xiv. 14).

AN'NA, wife of Raguel, cousin of Tobias, and mother of Sara, whom young Tobias married (Tob. vii. 2).

AN'NA, daughter of Phanuel, of the tribe of Aser, a prophetess. She was a widow, having lived seven years in the married state, and persevered in holy

2 John i. 7; 2 Thess. ii. 3); his persecution (2 Thess. ii. 4; Apoc. xi. 2, 7).

ANT'IMONY, a preparation of the metal called in our translation stibic stone, was used for darken-



THE ANNUNCIATION

ing the eye (4 Kings ix. 30; Jerem. iv. 30; Ezech. xxiii. 40); one of Job's daughters, Cornu Stibii, has a name meaning a vase of antimony (Job xlii. 14).

AN'TIOCH, capital of Syria, identified by St. Jerome with Reblat (Num. xxxiv. 11). It was the chief city of the kingdom of Syria (1 Mach. iii. 37; iv. 35; x. 68); Antiochus Eupator recaptures it (vi. 63; 2 Mach. xiii. 23, 26); Ptolemy crowned there (1 Mach. xi. 13); Jonathan sends troops to Antioch to support Demetrius (xi. 44); captured by Tryphon (1 Mach. xi. 56); the high-priest Onias concealed at (2 Mach. iv. 32, 36); the first Gentile church founded at Antioch (Acts xi. 20, 21); the disciples here first called Christians (xi. 26). St. Paul set out from Antioch on his journeys (Acts xi. 30; xiii. 4; xviii. 23).

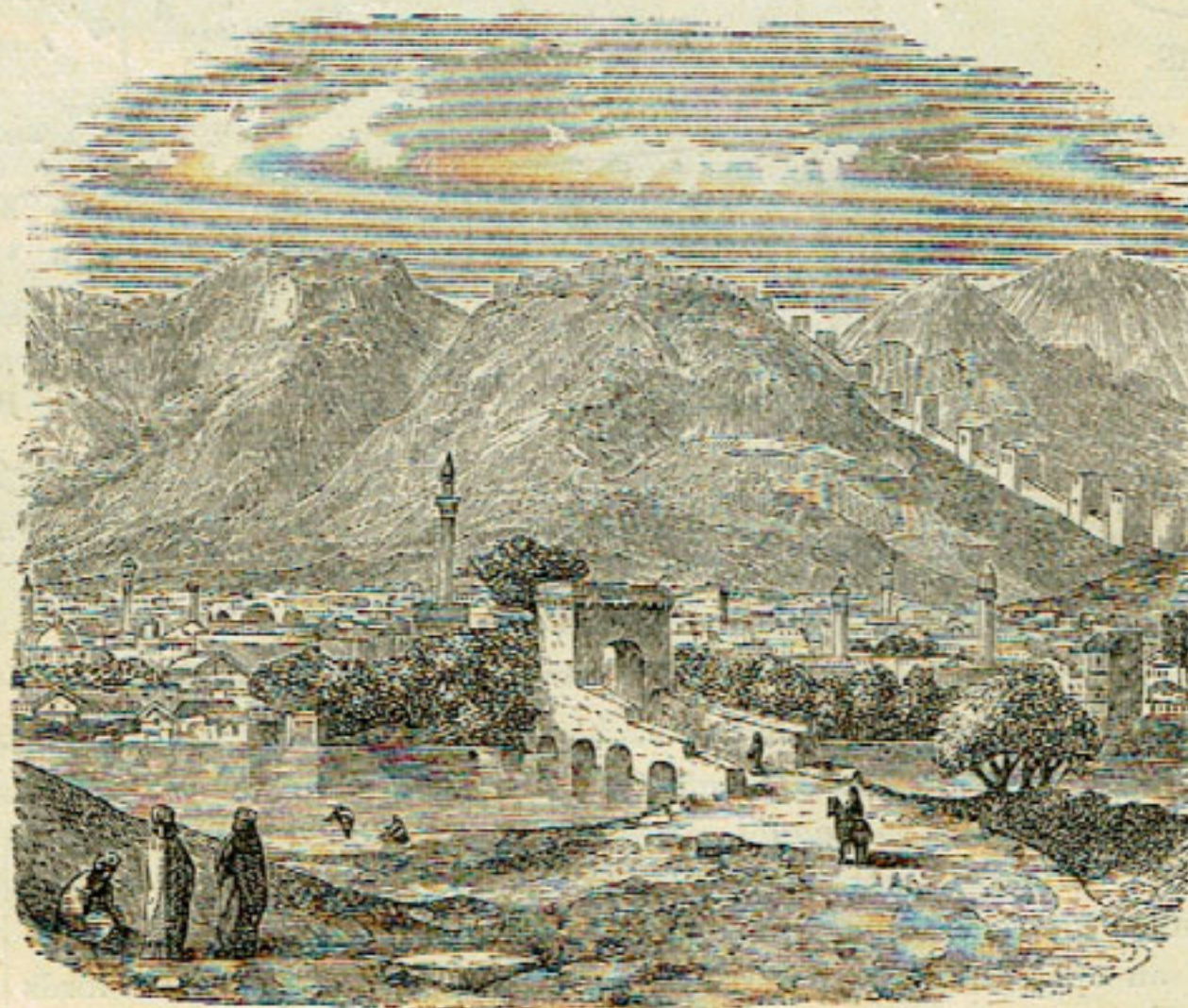
AN'TIOCH in Pisidia. St. Paul at (Acts xiii. 14; xiv. 20; 2 Tim. iii. 11). It was also called Caesarea.

ANTI'CHIS, concubine of Antiochus Epiphanes, to whom that king gave Tharsus and Mallos, an

act that led to a sedition (2 Mach. iv. 30).

ANTI'CHUS II., Theos. His marriage and death foretold by Daniel (xi. 6).

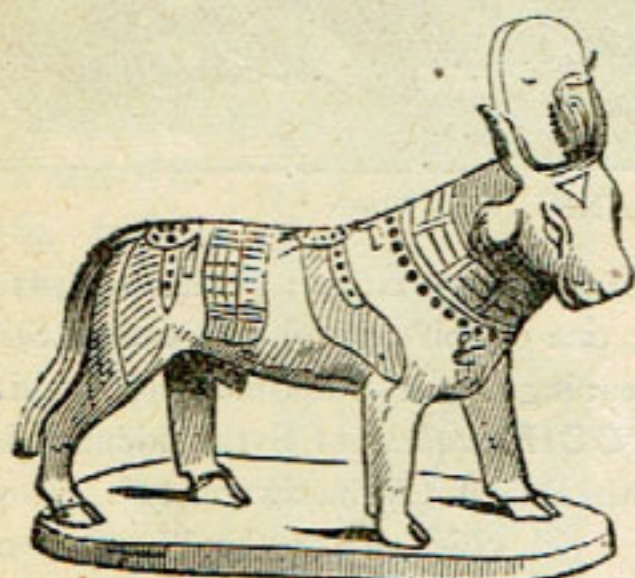
ANTI'CHUS IV., Epiphanes, son of Antiochus the Great, sent an envoy to Egypt to secure the regency, B. C. 173 (2 Mach. iv. 21); he then invaded



ANTIOCH.

ANT'ICHRIST, the man of sin who is to precede the second coming of Christ (1 John ii. 18, 19; 2 Thess. ii. 3, 5; Apoc. xvi.-xix.); his defeat foretold (Isai. xi. 4); his conspiracy and fall (Ezech. xxxviii., xxxix.); his birth, progress and the fall of his empire foretold (Dan. vii. 8-26; 1 John ii. 18;

and reduced much of Egypt (v. 1); hearing of troubles at Jerusalem, he returned, took the city, killed 80,000, took prisoners and sold 40,000. He also, aided by Menelaus, false high-priest, plundered the temple and profaned the sacred vessels (11-21). After conquering Egypt he sent Apollonius with an army to Judea, who treacherously slew many thousand adults, selling the women and young as slaves (24-26); he issued an edict commanding all to embrace his state religion; he ordered the temple to be profaned, the sacrifices of the law to be stopped, forbade the Sabbaths and Mosaic rites to be observed. He erected idolatrous temples and altars, on which swine and other unclean animals were offered. The penalty for disobedience was death (1 Mach. i. 43-52); on the fifteenth of the month Casleu he set up the abominable idol of desolation (Jupiter Olympius) on the altar of God (57); many Jews perished sooner than obey: women were put to death with their infants hung about their necks for circumcising them (64, 65); Mathathias and his brethren retired to the mountains; the aged Eleazar and the seven Machabee brothers were martyred at Antioch (2 Mach. vi., vii.); Judas Machabeus took up arms and defeated several armies; Antiochus went to Persia, hoping to wrest great wealth from that country, but hearing of Judas's victories and his recovery of Jerusalem and dedication of the temple, while on his way to punish the Jews he was struck down by disease, and though he promised to become a Jew if his life was spared, he died in great torments, B. C. 164 (1 Mach. vi. 16; 2 Mach. ix. 28, 29).



BRONZE FIGURE OF APIS.

ANTI'CHUS V., Eupator, son of Epiphanes, succeeded his father at the age of nine. Lysias commanding his armies besieged Jerusalem, and was about to take it when he found it necessary to march on Antioch, where Philip had obtained control. But Demetrius Soter, the real heir, returning from Rome raised an army, captured Lysias and Antiochus, and put both to death, B. C. 162 (1 Mach. vi., vii.; 2 Mach. xiii., xiv.).

ANTI'CHUS VI., Theos, son of Alexander Balas, was set up 145 B. C. by Tryphon, who won the aid of Jonathan and Simon Machabeus by giving them great powers. Jonathan won several victories over the forces of Demetrius, but Tryphon resolving to usurp the throne enticed Jonathan into Ptolemais and kept him a prisoner. Simon with his army saved Jerusalem, but Tryphon put Jonathan to death, and soon after subjected Antiochus to an operation under which he died (1 Mach. xi. 39, 63, etc.; xiii. 21-31).

ANTI'CHUS SIDETES, son of Demetrius Soter, induced Simon to espouse his cause against Tryphon (1 Mach. xv. 1-3) by declaring Jerusalem and the temple free, and permitting him to coin money in his own name; but as Tryphon's troops deserted him, Antiochus refused the army sent him by Simon,

recalled his promises, and demanded the surrender of some towns. John Hircanus and Judas defeated the armies of Antiochus, but on the murder of Simon, Antiochus besieged Jerusalem, which was bravely defended by John Hircanus, but finally surrendered on favorable terms (1 Mach. xv. 25; xvi. 1-24).

AN'TIPAS, a faithful witness or martyr (Apoc. ii. 13).

ANTIP'ATER, son of Jason, one of the envoys of Jonathan Machabeus to Lacedaemon and Rome (1 Mach. xii. 16; xiv. 17-22).

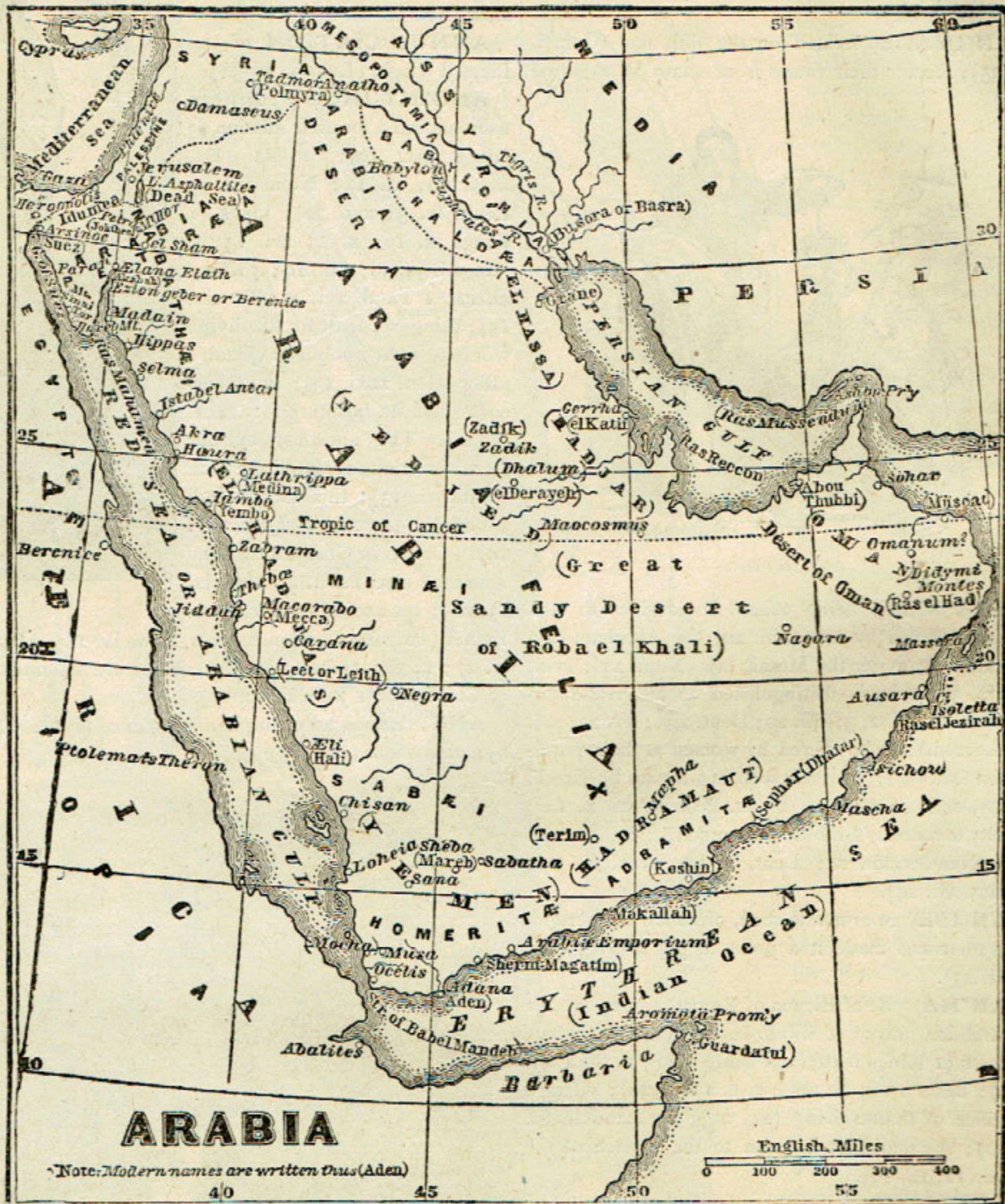
ANTIPA'TRIS, a town between Jerusalem and Caesarea to which St. Paul was taken (Acts xxiii. 31).

APES, imported as curiosities by Solomon (3 Kings x. 22; 2 Paral. ix. 21).

APHERE'MA, a toparchy added to Judea by the Syrian kings (1 Mach. xi. 34).

APHARSI'TES, Apharsathachites (1 Esd. iv. 9); Arphasachites (v. 6), tribes who were sent by the Assyrians to colonize the cities of Samaria.

APH'EC, Apheca (Jos. xv. 53), a city in Chanaan, whose king was slain by Josue (xii. 18); the Philistines encamped here when the ark was brought from Silo (1 Kings iv. 1, 2, 3). 2. Aphec, in the valley of Jezrahel, where the Philistines encamped before the battle of Gelboe (1 Kings xxix. 1). 3. Aphec in Aser, near Sidon (Jos. xix. 30; xiii. 4).



A'OD, son of Gera, of the tribe of Benjamin, and judge of Israel, succeeded Othniel. Having been sent with tribute to Eglon, king of Moab, who had oppressed Israel for eighteen years, he slew the tyrant, and calling the people to arms seized the fords of the Jordan, and cut off all the Moabites to the number of ten thousand, 1245 B. C. (Judges iii. 15-30).

APAD'NO, a term of disputed meaning mentioned by Daniel (xi. 45) in speaking of the tabernacle of Antichrist.

APELL'ES, mentioned by St. Paul (Rom. xvi. 10). Tradition makes him bishop of Smyrna.

4. Aphec in Syria, near which Achab and Benadad fought (3 Kings xx. 26).

APOC'ALYPSE means Revelation, and is the title of the last of the Canonical books of the New Testament. It was written by St. John the Evangelist about the years 95-97 on the island of Patmos, to which he had been exiled by Domitian. It is not in the catalogue drawn up by the council of Laodicea, nor in that of St. Cyril of Jerusalem, but is cited as one of the inspired books by St. Justin, St. Irenaeus, Origen, St. Cyprian, St. Clement of Alexandria, Tertullian, and all the Fathers from the fourth century. It contains twenty-two chapters; three addressed to

seven bishops of cities in Asia Minor; fifteen on the generations of the church; four on the triumph of the church over its enemies, the marriage of the Lamb, and the happiness of the triumphant church.

APOC'RYPHA (concealed), a term applied to books not received in its canon by the church, namely, the prayer of Manasses, the third and fourth books of Esdras, the third and fourth books of Machabees, the Epistle of St. Barnabas, the book of Hermes and the 151st Psalm. Protestants apply the term Apocrypha to a large number of books received by the Latin and all Oriental Churches, and deny their inspiration.

APOL'LO, a Jew of Alexandria, came to Ephesus, and by his eloquence upheld the cause of Christianity, although he was only a catechumen and knew only the baptism of John. He was instructed by Aquila, and afterwards preached at Corinth. Some trouble arose, and he was with St. Paul at Ephesus, when he wrote his first Epistle to the Corinthians (Acts xviii. 24-26; 1 Cor. i.-iv.).

APOLLO'NIA, a city of Macedon (Acts xvii. 1).

APOLLO'NIUS, governor of Samaria, sent by Antiochus Epiphanes to Jerusalem, treacherously slaughtered many thousand people (1 Mach. i. 30, 31; 2 Mach. v. 24, 25); defeated and killed by Judas Machabeus, 147 B. C. (1 Mach. iii. 10-12).

APOLLO'NIUS, governor of Coelo-Syria, general of Demetrius Nicanor, challenges Jonathan to meet him in the field (1 Mach. x. 69); on which Jonathan captured Joppe (74-76), and defeated Apollonius with great slaughter at Azotus, destroying that and other cities, with the temple of Dagon (77-85).

APOLLYON, the Greek name of Abaddon, the destroying angel of the bottomless pit (Apoc. ix. 11).

APOS'TASY, abandonment of the true faith. The term apostate is used in Job xxxiv. 18; Prov. vi. 12; a general apostasy one of the signs of the coming of the last judgment (2 Thess. ii. 3).

APOS'TLE, one who is sent. It is applied distinctively to twelve disciples whom our Lord selected to found his church, and whom he sent, after his resurrection, throughout the world, to preach the gospel, teach all nations and baptize them in the

ascension of our Lord, Mathias was chosen instead of Judas. Paul is considered the apostle of the Gentiles. The vocation of the apostles (Luke vi. 13); they are sent into Judea (Matt. x. 5-42);

excite the censure of the Jews by breaking off ears of wheat on the Sabbath day (Luke vi. 1); strive for pre-eminence (ix. 46); eat the Pasch with our Lord (Matt. xxvi. 20); sent into all the world (Matt. xxviii. 19; John xv. 16, 27; xx. 21; Acts i. 8; x. 42); they were guided by the Spirit of God (Mark xiii. 11; John xiv. 17; Acts i. 5; ii. 4; iv. 31; xix. 6; 1 Cor. ii. 12; 2 Cor. xiii. 3; 1 Pet. i. 11). The apostles hold a council at Jerusalem to decide questions as to Gentile converts (Acts xv. 4-22); their letter to the Gentiles (23-29); St. Paul commands the precepts of the apostles to be kept (41).

APPARIT'ION, of angels to Abraham (Gen. xviii. 2-22); of an angel to Jacob (Gen. xxxii. 24); of Samuel to Saul (1 Kings xxviii. 12); of a hand writing on the wall (Dan. v. 5); of an angel with the three children in the furnace (iii. 49); of an angel to Heliodorus (2 Mach. iii. 25); of angels at Jerusalem (v. 2); of many dead persons after the Crucifixion (Matt. xxvii. 53); of our Lord to Mary Magdalen (John xx. 16; Mark xvi. 9); to Peter (Luke xxiv. 34); to the disciples at Emmaus (Luke xxiv. 15); to the apostles (Mark xvi. 14; John xx. xxi; Acts i. 3, 4); to Thomas (John xx. 26); to the disciples (1 Cor. xv. 6); to Saul (1 Cor. xv. 8).

AP'PHUS, surname of Jonathan Machabeus (1 Mach. ii. 5).

AP'PII FO'RUN, a place near the port of Rome to which the Christians of Rome came to meet St. Paul (Acts xxviii. 15).

AP'PLE. The tree is mentioned in Cant. ii. 3; v. 1; viii. 5; Joel i. 12; the fruit in Prov. xxv. 11; Cant. ii. 5; vii. 8.

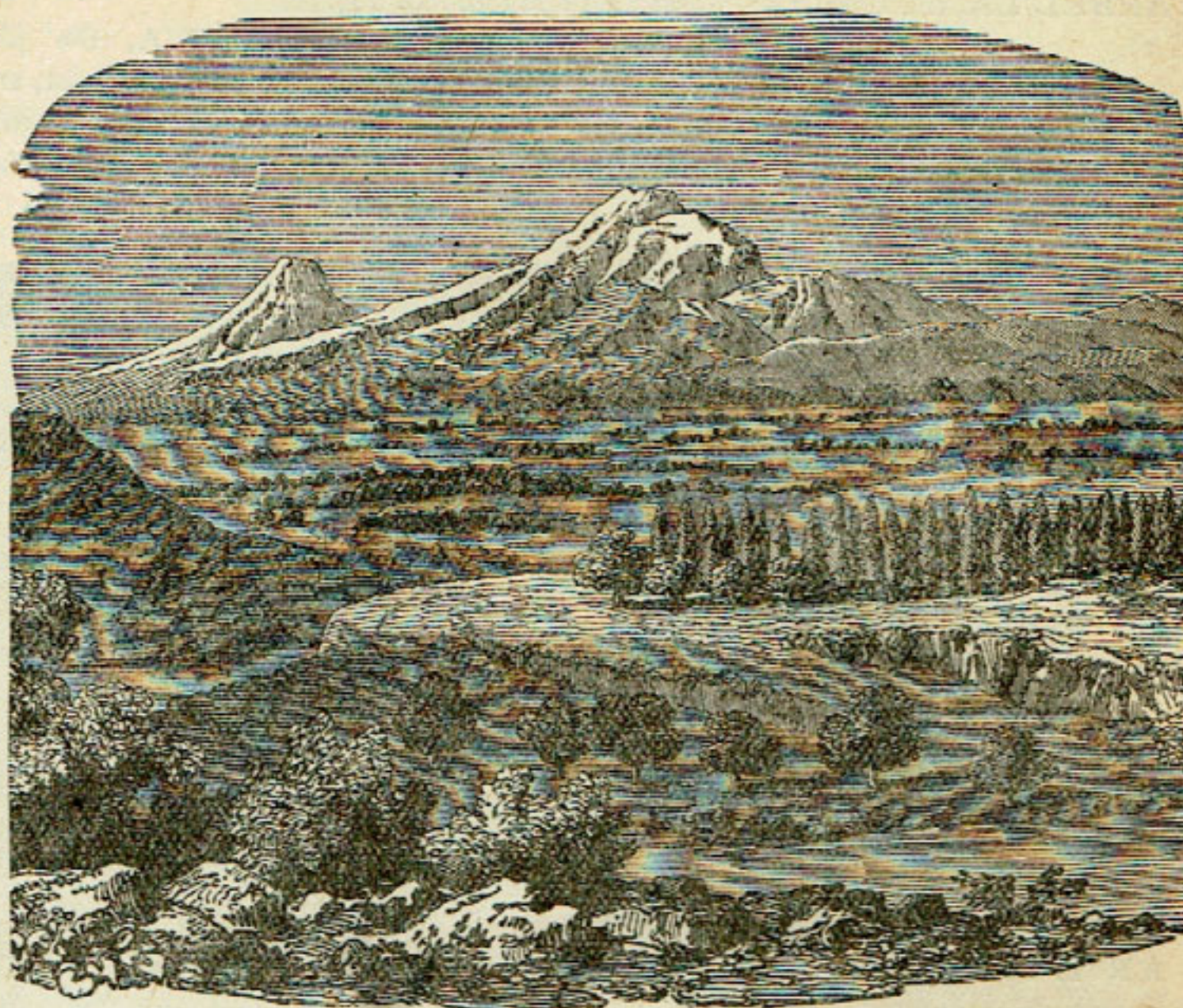
AQ'UEDUCT, or conduit of Ezechias, at Jerusalem (4 Kings xviii. 17; xx. 20; 2 Esdr. ii. 14; Isai. vii. 3; xxxvi. 2); the hill of the aqueduct is mentioned 2 Kings ii. 24. Aqueduct at Bethulia (Judith vii. 6).

AQ'UILA, a native of Pontus in Asia Minor, was converted with his wife Priscilla, by St. Paul (Acts xviii. 2); he was a tent-maker, and St. Paul lodged with him at Corinth (xviii. 3); he and his wife accompanied St. Paul to Ephesus, and risked their lives for him (Rom. xvi. 4); St. Paul in his second epistle to Timothy asks him to salute Aquila and Priscilla (iv. 19); mentions them (1 Cor. xvi. 19).

AR, a town in the land of Moab, destroyed by Moses (Num. xxi. 15, 28; Deut. ii. 18, 29); its desolation (Isai. xv. 1).

ARA'BIA, the country occupied by the Ismaelites, Edomites, people of Hor, Amalecites, etc. Mount Sina is mentioned as situated in Arabia (Gal.

iv. 25); the name occurs in 3 Kings x. 15; 2 Paral. ix. 14; Ps. lxxi. 15; Isai. xxi. 13; Jerem. xxv. 24; Ezech. xxvii. 21; 1 Mach. xi. 16; the gospel was preached there by St. Paul (Gal. i. 17); the people



MOUNTAINS OF ARMENIA.

under the general name of Arabians are mentioned, 2 Paral. xvii. 11; xxi. 16; xxii. 1; xxvi. 7; 2 Esd. ii. 19; iv. 7; vi. 1; Ps. lxxi. 10; Isai. xlii. 20; 1 Mach. v. 39; xi. 17, 39; xii. 31; 2 Mach. v. 8; xii. 10, 11; Acts ii. 11).

A'RAD, king of Chanaan, attacks the Israelites, but is defeated (Num. xxi. 1-3).

ARA'DA, the twenty-first camp of the Israelites (Num. xxxiii. 24).

ARA'DIAN, a branch of the descendants of Chanaan (Gen. x. 18; 1 Paral. i. 16).

EGYPTIAN ARCHER AND QUIVER.
(From Wilkinson.)

A'RAM, fifth son of Sem (Gen. x. 22).

A'RAM, the residence of Balaam (Num. xxiii. 7), apparently Mesopotamia.

A'ARAN, son of Thares, and brother of Abraham (Gen. xi. 26); father of Lot (27); died before his father (28).

ARA'PHA, a race of giants (2 Kings xxi. 18).

AR'ARAT, king of, to oppose Babylon (Jerem. li. 27); Sennacherib's sons flee to (Isai. xxxvii. 38).



ARAB WOMAN WITH NOSE-RING. (Ayre.)

name of the Father, Son and Holy Ghost. He invested them with power to perform all kinds of miracles and supernatural cures. He gave them no written law: they were to teach men "to observe all things whatsoever he had commanded them," promising to abide with them (Matt. xxviii. 19), and to send them the Holy Ghost (Acts i. 5). The twelve apostles were Simon, to whom our Lord gave the name of Peter or Rock; Andrew his brother; Philip; John, the Evangelist, son of Zebedee, and James his brother; Bartholomew, Thomas, Matthew, Simon, Jude or Thaddeus, James, son of Alphaeus, and Judas Iscariot. After the resurrection and

AR'BATIS, a town in Galilee taken by Simon (1 Mach. v. 23).

AR'BEE, the city of, a name of Hebron (Gen. xxiii. 2; xxxv. 27).

ARBEL'LA, the district of Masaloth (1 Mach. ix. 2).

ARCH of triumph, erected by Saul, at Carmel (1 Kings xv. 12).

ARCH'ELAUS, son of Herod the Great, reigned in Judea (Matt. ii. 22).

ARCHIP'PUS, mentioned by St. Paul (Coloss. iv. 17).

ARC'TURUS, a star in the constellation of the Great Bear (Job ix. 9).

AREOP'AGUS, the place of assembly of the great Judges of Athens. St. Paul preaches there (Acts xvii. 19).

AR'ETAS, king of Arabia, to whom Damascus was subject when St. Paul escaped from the city (Acts ix. 23, 24; 2 Cor. xi. 32).

AREU'NA or Or'nán. While the pestilence was ravaging Jerusalem (1 Par. xxi. 18; 2 Kings xxiv. 18) an angel of the Lord commanded Gad to tell David to come and erect an altar to the Lord, on the threshing-floor of Areuna. The angel stays the plague there (16); David purchased it of Areuna, and built an altar on which he offered holocausts (24, 25; 1 Paral. xxi. 18-26).

AR'GOB, a country in Basan (Deut. iii. 4, 14; 3 Kings iv. 13).

AR'GOB, a place in Samaria where Phaceia, king of Israel, was killed (4 Kings xv. 25).

ARIARA'THES, king of Cappadocia, written to by the Romans in favor of the Jews (1 Mach. xv. 22).

A'RIE, a town in Samaria (4 Kings xv. 25).

A'RIEL, son of Gad, father of the Arielites (Num. xxvi. 17).

A'RIEL, a term meaning lion of God, applied to Jerusalem by Isaias (xxix. 1, 2), and to the altar by Ezechiel (xliii. 15).

A'RIELS of Moab, slain by Banaías (1 Paral. xi. 22).

ARIMATHE'A, the place of Joseph, who received the body of Christ, and buried it in his own monument (Luke xxiii. 51-56).

A'RIOCH, king of Pontus, makes war on Sodom and Gomorrah (Gen. xiv. 1).

and preceptor of King Ptolemee, addressed by the Jews of Jerusalem (2 Mach. i. 10).

ARISTOBULUS; his household saluted by St. Paul (Rom. xvi. 11).

ARK, God commands Noe to build an ark 300 cubits long, fifty broad and thirty high (Gen. vi. 14-16); and to enter with his family and pairs of all living creatures (18-21; vii. 1, 2); Noe obeyed, and entered the ark (vi. 22; vii. 5-16) the seventeenth day of the second month (vii. 11); and on the

twenty-seventh day of the seventh month it rested upon the mountains of Armenia. In the King James Bible, this is rendered mountains of Ararat, but the term Mount Ararat is not even in the Protestant Bible. The account of the Ark and Deluge are referred to in Wisd. x. 4; xiv. 6; by our Lord (Matt. xxiv. 37; Luke xvii. 26, 27); by St. Peter (1 Pet. iii. 20, 21; 2 Peter ii. 5).

ARK OF THE COVENANT. God's directions for its construction (Ex. xxv. 10-22); to be made by Beseleel and Ooliab (xxx. 1-7); it was made accordingly of setim wood, two and a half cubits long, a cubit and a half in breadth and height, covered within and without with gold. It had four gold rings, through which setim wood bars plated with gold were passed to carry it. There was a crown of gold on the ark, and a golden propitiatory of the entire length and breadth, with two



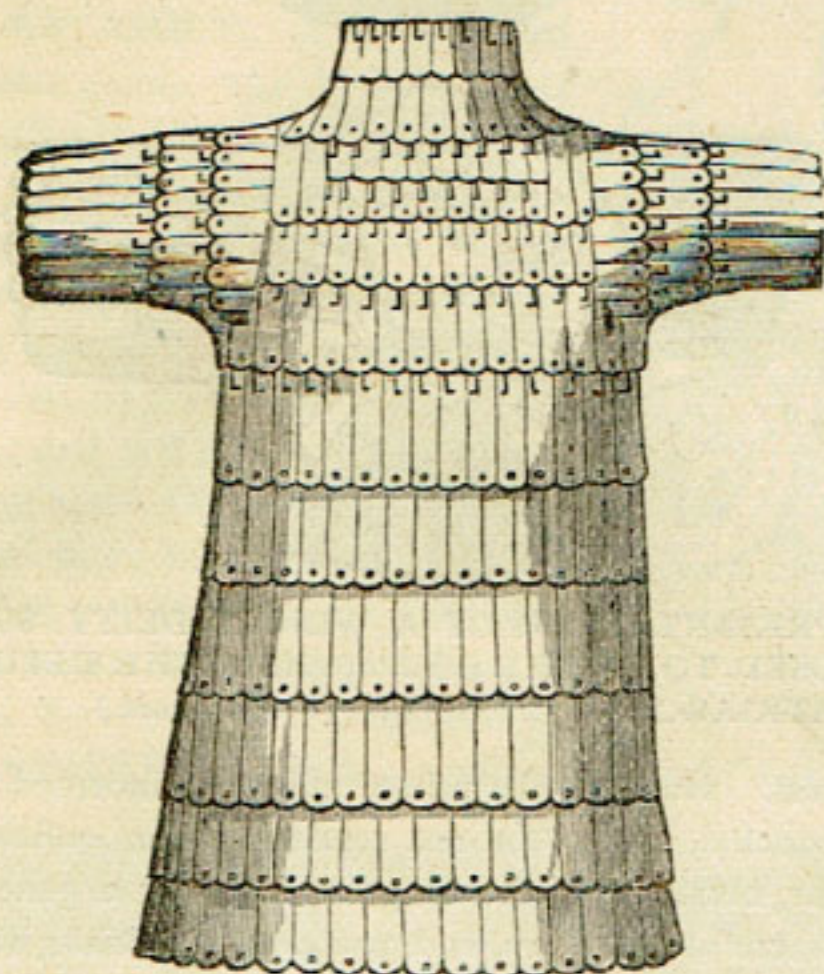
NOE'S SACRIFICE ON LEAVING THE ARK.

ARISTARCHUS, a Macedonian of Thessalonica, companion of St. Paul at Ephesus (Acts xix. 29); on his return to Macedonia (xx. 4); when he sailed to Italy (xxvii. 2); St. Paul mentions him as a fellow-prisoner in his Epistle to the Colossians (iv. 10), and as a fellow-laborer in that to Philemon (24).

ARISTOBULUS, a Jew of a priestly family

cherubim of beaten gold at its ends, facing each other and covering the propitiatory with their wings (xxxvii. 1-9); Moses placed the testimony or tables of the law in it (xl. 18; Deut. x. 2; 3 Kings viii. 9); and set it in the tabernacle, drawing the veil before it (Ex. xl. 3-19); Aaron's rod was also placed in the ark (Num. xvii. 10); and the Book of the Law (Deut. xxxi. 26); and a gomor full of manna (Exod. xvi. 33, 34;

Heb. ix. 3, 4); all but the priests were forbidden to touch it (Num. iv. 5); or even approach it (Jos. iii. 4). It was carried by priests when the army moved. It was set down in the middle of the bed of the Jordan (Jos. iii. 17). The ark remained at Silo, but was brought in the time of Heli, the high-priest, to be borne against the Philistines at the battle of Aphec (1 Kings iv. 3, 4). The Israelites were defeated and the ark taken and placed by the Philistines in the temple of Dagon in Azotus (v. 1, 2); it overthrew and broke the idol of Dagon, and gave rise to a



SCALE ARMOR.

plague (6-9); so that they sent it back in a cart drawn by kine which took it to Bethsames (vi. 1-15). For their irreverence many of the Bethsamites lost their lives; so that it was carried to Cariathiarim (vi. 19; vii. 2); it was removed by David to the house of Obedom (1 Paral. xiii. 5-13; 2 Kings vi. 2-11); and thence to Jerusalem (12); Oza being killed on the way for putting out his hand to hold it up (2 Kings vi. 7; 1 Paral. xiii. 9, 10). When Solomon

remained till the captivity, when it was hidden by Jeremias in a cave (2 Mach. ii. 5); seen by St. John in the temple of God in heaven (Apoc. xi. 19); it is spoken of as God's footstool (1 Paral. xxviii. 2; Ps. xcvi. 1; cxxxi. 7; Lam. ii. 1).

ARM, used as a symbol of power (Deut. v. 15; Ex. vi. 6; 1 Kings ii. 31; Ps. xvii. 35; Jerem. xvii. 5; Zach. xi. 17). It is also used for the shoulder of the victim (Ecclus. vii. 33; Lev. vii. 32; Exod. xxix. 22).

ARME'NIA. The ark rested on the mountains of Armenia (Gen. viii. 4).

AR'MONI, son of Saul, crucified by the Gabaonites (2 Kings xxi. 8).

ARNON, a torrent emptying into the Dead Sea on the east (Num. xxi., xxii.; Deut. ii., iii., iv.; Jos. xii., xiii.; Judges xi.).

AR'OER, a city of Gad, on the torrent of Arnon (Num. xxxii. 34; Deut. ii. 36; iii. 12; iv. 48; Jos. xii. 2).

ARPHAX'AD, son of Sem (Gen. xi. 10).

ARPHAX'AD, king of the Medes, built Ecbatana, defeated at Ragau (Judith i. 1-6).

AR'SA, governor of Thersa, in whose house Ela, king of Israel, was killed (3 Kings xvi. 10).

ARSA'CES, king of Persia, defeats and captures Demetrius Nicanor, 141 B. C. (1 Mach. xiv. 2, 3).

ARTAXERXES (Smerdis), king of Persia, received a letter of accusation against the Jews, and forbade them to build up Jerusalem (1 Esd. iv. 7-25).

ARTAXERXES (Longimanus) favors the Jews (1 Esd. vii., viii.); and permits them to rebuild the walls of Jerusalem (2 Esd. ii.).

ART'EMAS, a disciple of St. Paul sent by him to Crete, to replace Titus for a time (Titus iii. 12).

A'SA, son of Abia, king of Juda, and of Maacha; he succeeded to the throne 955 B. C. (3 Kings xv. 8; 2 Paral. xiv. 1, 2). He banished idolatry, and deprived his mother of all marks of royalty for setting up an idol, which he took and burned. He did not, however, abolish the high places (3 Kings xv.

10-14; 2 Paral. xv. 16); he fulfilled his father's vows by dedicating vessels in the temple (18); he

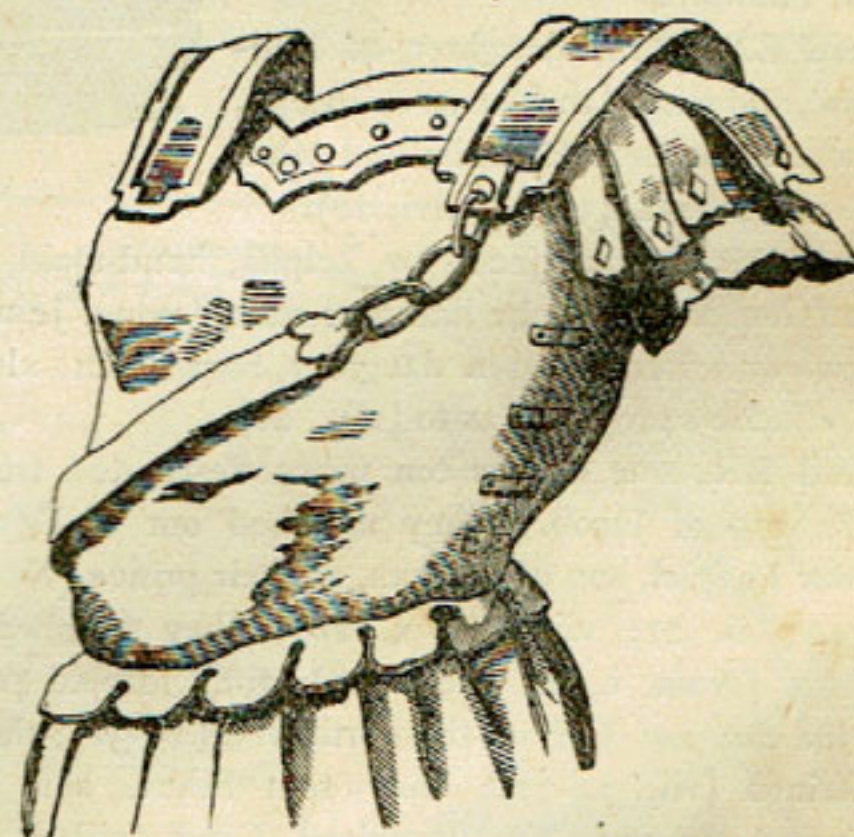
fortified several cities (2 Paral. xiv. 6); being menaced by Baasa, king of Israel, he sent treasures from



THE ARK OF THE COVENANT.

the temple to Benadad, king of Syria, to secure his alliance, for which he was censured by Hanani the prophet; for God had previously given him victory over the Ethiopians and Libyans. Asa threw the prophet into prison, and falling sick did not seek the Lord (2 Paral. xvi. 1-12).

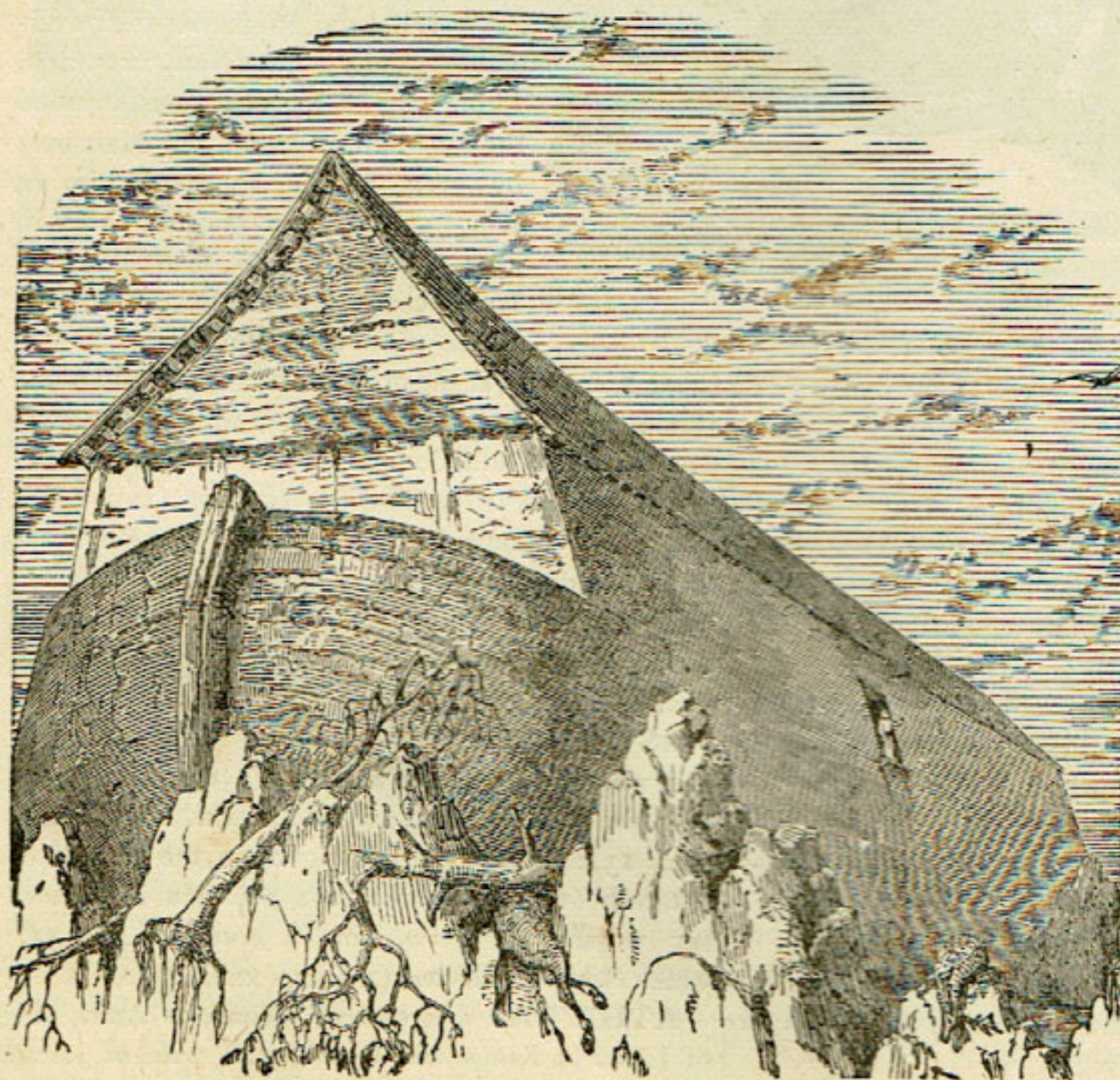
AS'AEL, son of Sarvia, David's sister, and brother of Joab, was slain by Abner, whom he was



LEATHER CUIRASS.

pursuing after the battle of Gabaon (2 Kings ii. 18); for which Joab afterwards killed Abner (2 Kings iii. 26, 27). Asael was remarkably fleet of foot.

A'SAPH, son of Barachias, of the tribe of Levi, and of the family of Gerson, was a famous musician in the town of David (1 Paral. vi. 39). Several of the Psalms (xlix., lxxii., lxxxii.) bear his name. Many of his descendants returned from the captivity with Zorobabel (1 Esd. ii. 41; 2 Esd. vii. 45).



THE ARK.

erected the temple the ark was placed in the Holy of Holies within it (3 Kings viii. 3-6); there it

AS'CALON, a city of the Philistines, taken by the tribe of Juda after the death of Josue (Judges i. 18). David refers to the city in his lament over Saul (2 Kings i. 20).



ASSYRIAN CUIRASS.

ASCEN'SION of our Lord. After his resurrection, Jesus Christ for forty days shewed himself to his disciples, appearing to them and speaking to them of the kingdom of God. He enjoined them not to depart from Jerusalem until they received power from the Holy Ghost (Acts i. 3-8); then he led them out as far as Bethania (Luke xxiv. 50); to Mount Olivet, a sabbath day's journey from Jerusalem (Acts i. 12); and lifting up his hands he blessed them (Luke xxiv. 50). Then while they looked on he was raised up, and a cloud received him out of their sight (Acts i. 9). Two angels appearing, declared to them: This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven (Acts i. 11; St. Mark xvi. 19). St. Helena erected a magnificent church of the Ascension on the spot.

ASEMO'NA or **HESMO'NA**, one of the stations of the Israelites in the desert (Num. xxxiii. 29, 30; xxxiv. 4, 5; Jos. xv. 4).

ASEN'APHAR, king of Assyria, who sent several nations to colonize Samaria. In their letter against the Jews, these people called him the great and glorious (1 Esd. iv. 10). He is supposed to be Salmanasar or Asor-Haddan.

AS'ENETH, daughter of Putiphare, and wife of the patriarch Joseph, to whom she bore Ephraim and Manasses (Gen. xli. 45, 50; xlii. 20).

AS'ER, son of Jacob by Zelpha, hand-maid to Lia (Gen. xxx. 13); he had four sons, Jamne, Jesua, Jessui and Beria, and a daughter, Sara (Gen. xlii. 17); Jacob's prophecy as to (xlix. 20).

AS'ER, one of the ten tribes descended from Aser, son of Jacob. They marched out of Egypt under Phlegiel, son of Ochran, as their prince (Num. i. 13; ii. 27; vii. 72; x. 26); they numbered 41,500 (Num. i. 40, 41; ii. 28); they formed part of the camp of Dan on the north side (25-31); their offerings (vii. 72-77); they sent Sthur, son of Michael, to view the Promised Land (xiii. 14); Ahiud, son of Salomi, was appointed from Aser to divide the land (xxxiv. 27); in the census at Settim they numbered 53,400 (xxvi. 47); they stood on Mount Hebal to curse (Deut. xxvii. 13); Moses blesses the tribe (xxxiii. 24, 25); in the division they obtained the fifth lot—their territory (Jos. xix. 24-31); on the shore (Judg. v. 17; Ezech. xlviii. 2); failed to destroy the Chanaanites, and dwelt in their midst (i. 31, 32); keep the pasch (2 Par. xxx. 11).

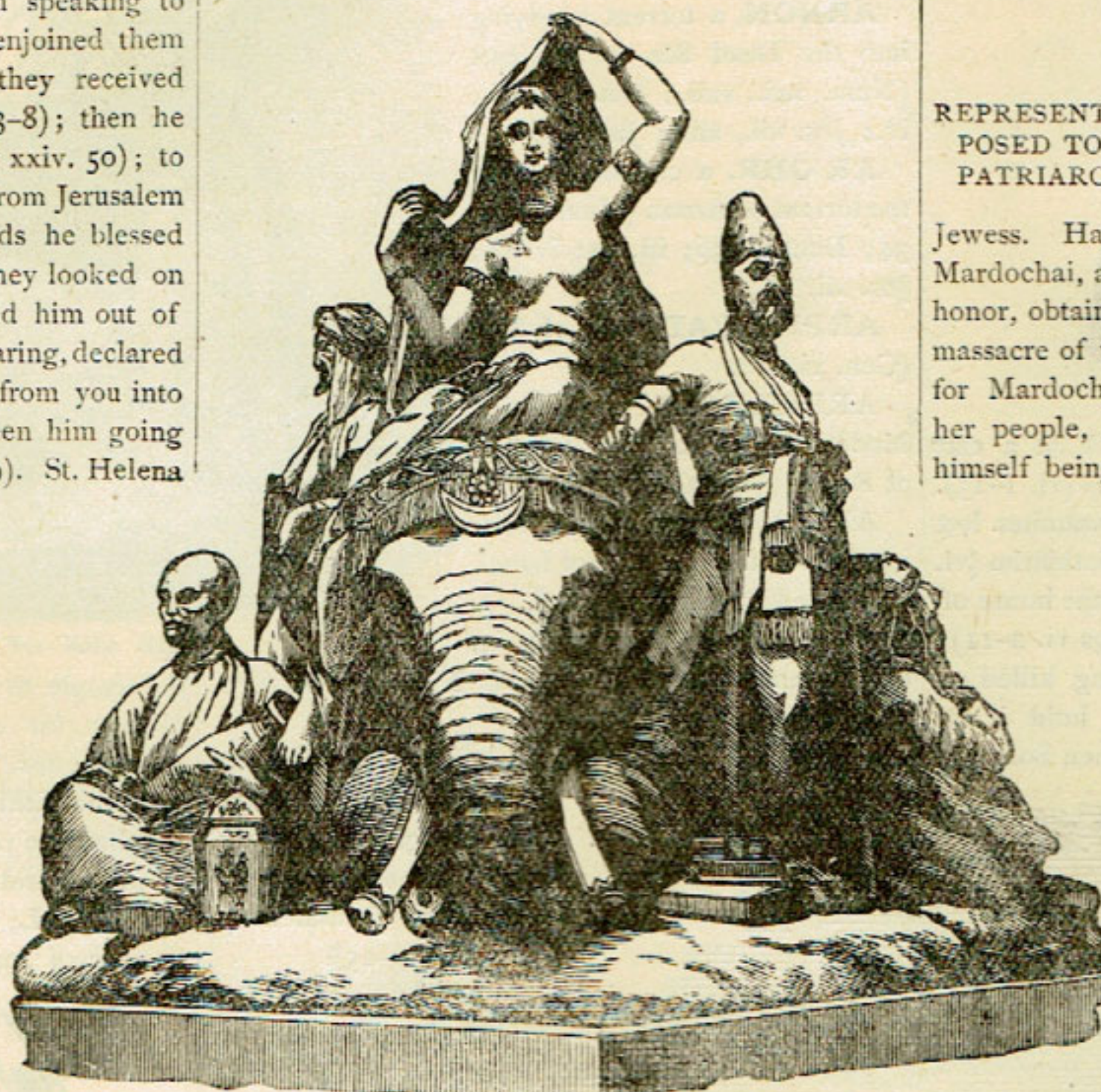
ASH'ES. The ashes of a red cow, burnt entire, were used in a water of aspersion to cleanse the unclean (Num. xix. 1, 13); ashes were put on the head as a sign of mourning (2 Kings xiii. 19).

A'SIA, as used in the Bible, applies not to the continent, but to the western part of Asia Minor, of which Ephesus was the capital (1 Mach. viii. xi.-xiii.; 2 Mach. iii. 3; Acts ii. vi., xvi., xix.-xx., xxiii., xxiv., xxvii.; Rom. xvi.; 1 Cor. xvi.; 2 Cor. i.; 2 Tim. i.; 1 Pet. i.; Apoc. i.).

AS'IMA, an idol made and worshipped by the men of Emath in Samaria (4 Kings xvii. 30).

A'SIONGABER, a port on the Red Sea, one of the stations of the Israelites (Num. xxxiii. 35; Deut. ii. 8); Solomon had a fleet there (3 Kings ix. 26); Josaphat also (xxii. 49).

ASMO'DEUS, a demon who obsessed Sara, daughter of Raguel, and killed those married to her (Tob. vi. 14; iii. 8); expelled by the angel Raphael (viii. 2, 3).



SYMEOLIC GROUP OF ASIA. (From Group in Hyde Park.)

ASMO'NEAN, a name given to the dynasty of the Machabees.

AS'OR, capital of king Jabin, taken by Josue after the great battle of Merom (Jos. xi. 1, 7-11).

ASORHADDAN, son of Sennacherib, king of Assyria (1 Esd. iv. 2); took Jerusalem (2 Paral. xxxiii. 11).

AS'PHAR. The Dead Sea is called the Lake of Asphar (1 Mac. ix. 33).

AS'PHENEZ, master of the eunuchs of Nabuchodonosor (Dan. i. 3); gives new names to Daniel and his three companions (7).

ASP, a poisonous serpent. The wicked are said to have the venom of asps under their tongues (Ps. cxxxix. 4); and to close their ears to truth, as the asp does to the charmer (lvii. 5).

ASSID'EANS, a class of Jews distinguished for valor and zeal for the law of the Lord (1 Mach. ii. 42; vii. 13; 2 Mach. xiv. 6).

AS'SOS, a port in Troas to which St. Paul went after raising Eutychus to life at Troas (Acts xx. 13, 14).

ASSUE'RUS or Astyages, last king of Media (Dan. ix. 1; xiii. 65).

ASSUE'RUS or Artaxerxes, king of Persia, divorced his queen Vashti, and married Esther, a Jewess.



REPRESENTATIONS OF A WINGED DEITY, SUPPOSED TO BE THE GOD ASSHUR, THE DEFIED PATRIARCH OF ASSYRIA. (From Layard)

Haman, his prime minister, incensed at Mardochai, a Jew, for not rendering him sufficient honor, obtained of the king an edict for a general massacre of the Jews, and prepared a special gibbet for Mardochai. Esther interceded for herself and her people, and the Jews were delivered, Haman himself being put to death (Esther i.-xvi.).

ASSUE'RUS (Cambyses), king of Persia, before whom the Samaritans accused the Jews (1 Esd. iv. 6).

AS'SUR, son of Sem, founds the Assyrian empire (Gen. x. 22; 1 Paral. i. 17).

ASSYR'IA, ASSYR'IA NS.

The kingdom was on the Tigris (Gen. ii. 14); Balaam prophesies their overthrow by the Romans (Num. xxiv. 24); Phul, king of the Assyrians, invaded the kingdom of Israel, but Manahem by great tribute appeased him (4 Kings xv. 19); but Theglathphalasar, king of Assyria, took many cities of Israel, carrying off the people and the whole tribe of Nephthali to Assyria

(29); B. C. 759; at the prayer of Achaz he laid waste Damascus (xvi. 9); Salmanasar, king of Assyria, overthrew the kingdom of Israel, and carried the rest of the ten tribes away as captives (xvii. 1-6); 730 B. C. Sennacherib, king of the Assyrians, invades Juda in the reign of Ezechias, but is defeated by an angel (4 Kings xviii. 13; xix. 35; 2 Paral. xxxii. 1-21); prophesies against the Assyrians (Isaias xiv. 25; xxx. 31; xxxi. 8).

AS'TAROTH or Astarthe, or Atergata, a goddess worshipped by the Sidonians (Judg. ii. 13; iii. 7; x. 6; 1 Kings vii. 3; xii. 10; xxxi. 10; 4 Kings xxiii. 13); Saul's armor hung up in the temple of Astaroth (1 Kings xxxi. 10); Solomon introduced her worship in Jerusalem (3 Kings xi. 5, 33); which Josias abolished (4 Kings xxiii. 13).

ATHA'LIA, daughter of Achab, or Amri, king of Israel (4 Kings viii. 18, 26), and wife of Joram, king of Juda. When Jehu put her son Ochozias to death, she killed all the princes of royal blood, in order to usurp the throne. Josaba, sister of Ochozias,

saved Joas, son of that king, and he was brought up in the temple for seven years, when the high-priest Joiada proclaimed the young king. Athalia hearing the shouts of the people, rushed to the temple, but was seized, carried out and executed, 878 B. C. (4 Kings xi. 1-15).

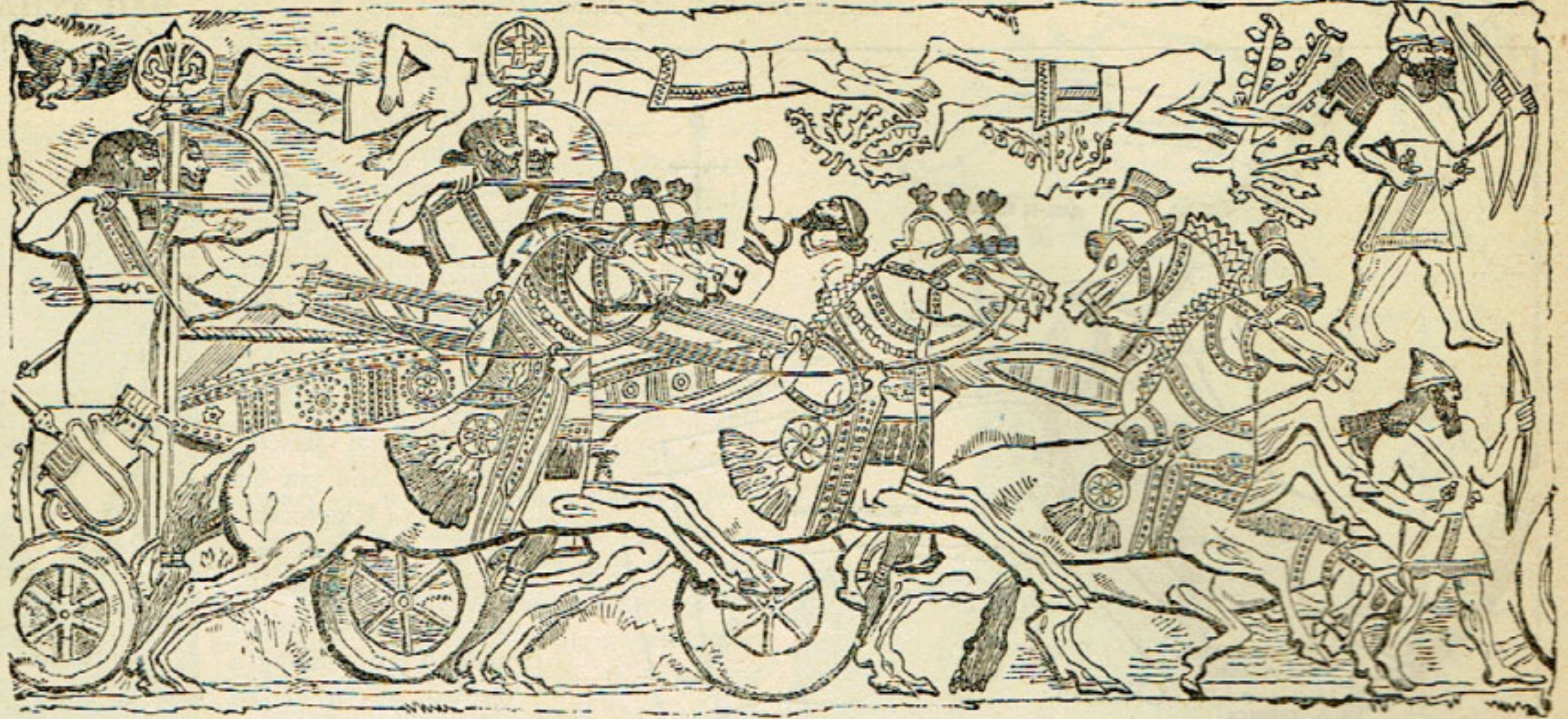
ATH'ENS, a famous city of Greece. St. Paul preaches there (Acts xvii. 19-33).

AV'ARICE, to be avoided (Isai. xxxiii. 15; Matt. vi. 19; Mark viii. 36; Luke xii. 15; Eph. v. 3; Col. iii. 5); Titus i. 7, 11; Heb. xiii. 5; the wretchedness of the avaricious (Eccles. v. 9-19; vi. 2); their punishment (Prov. xv. 16, 27; xxviii. 22; Eccles. ii. 26; Isai. v. 8; lvi. 11; Ezech xxii. 13; Amos viii. 4; Mich. vi. 10; Hab. ii. 9; Eccles. xxxi. 3; 1 Cor. vi. 10; 1 Tim. vi. 9); they slay themselves and the poor (Prov. i. 19; Eccles. iv. 8; Eccles. xiv. 3).

ATHERSA'THA, a name or office of Zorobabel

AZARIAS, or Ozias, king of Juda, came to the throne 810 B. C. at the age of sixteen. He

BA'AL or **BEL**, the god of the Phoenicians or Chanaanites, and apparently identical with the sun



ASSYRIAN BATTLE-SCENE.

was the son of king Amasias and Jechelia. He was struck with leprosy for attempting to offer incense in the temple, and lived apart from men, his son Joathan acting as regent. He reigned from 810-758 B. C. (4 Kings xv. 1-7; 2 Paral. xxvi. 1-21; Matt. i. 9).

AZARI'AS, high-priest after Achimaas (1 Paral. vi. 9).

AZARI'AS, high-priest who opposed Ozias (2 Paral. xxvi. 17).

AZARI'AS, high-priest in the time of Ezechias (2 Paral. xxxi. 10).

AZARIAS, a prophet, son of Oded (2 Paral. xv. 1); sent by the Lord to

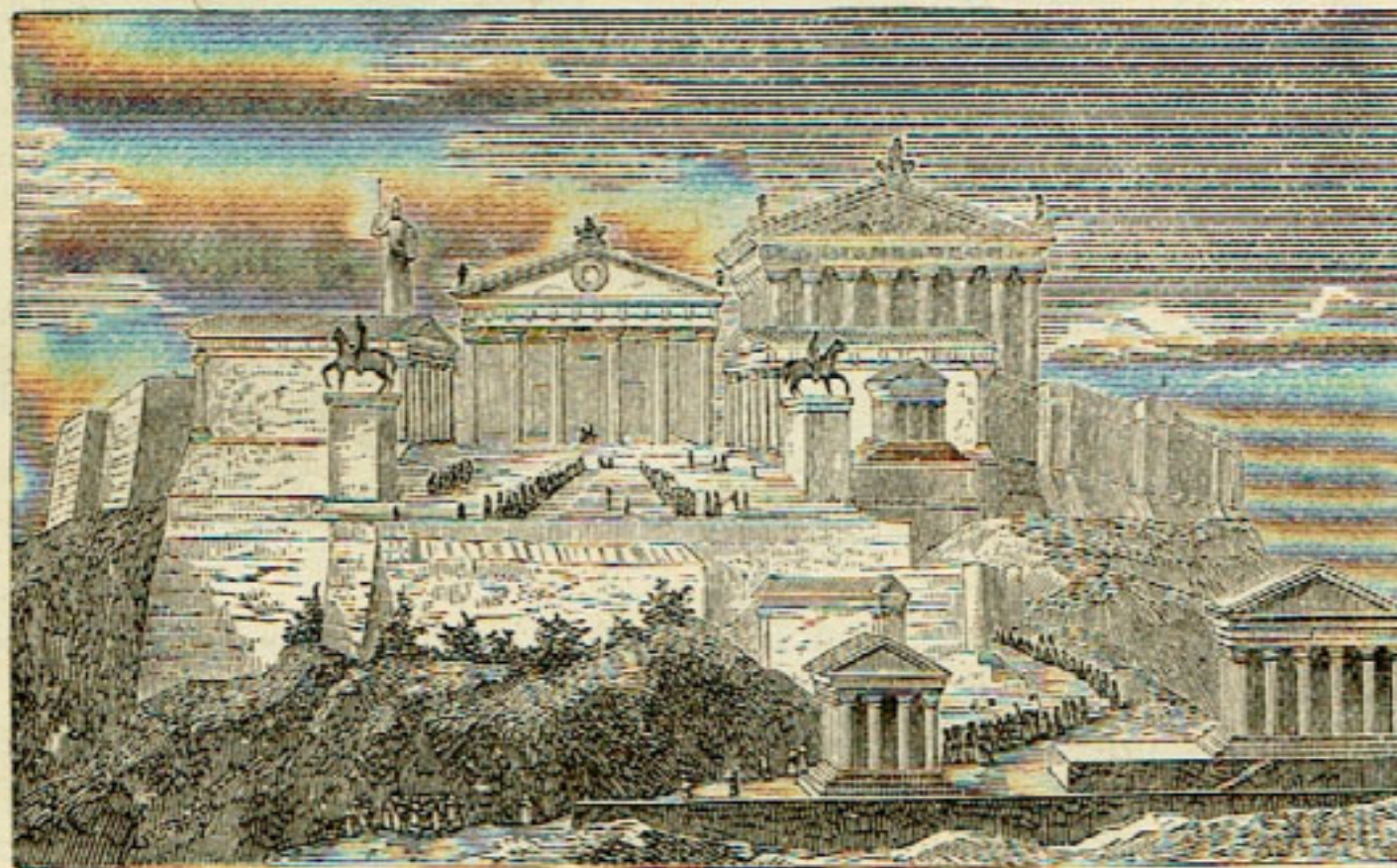
(4 Kings xxiii. 4, 11). The Jews frequently fell into the sin of worshipping Baal, and offered him human victims (Jerem. xxxii. 35; xix. 5; 4 Kings xvii. 16); erected altars to him in groves, on the high places, and on roofs of houses (3 Kings xvi. 31; 4 Kings xxiii. 4, 5, 12; 2 Paral. xxxiii. 3, 5; Jerem. xxxii. 29); they had priests for his worship (3 Kings xviii. 22; 4 Kings x. 19); this worship was attended with great impurity (3 Kings xiv. 24; xv. 12; xxii. 47; 4 King. xxiii. 7; Osee. iv. 14). Gedeon destroyed the altar of Baal (Judg. vi. 26, 30); Elias slew the priests of Baal (3 Kings xviii. 40); Jehu burned the idol (4 Kings xx. 20-28); Josias also (xxiii. 5).

BAA'LA, another name for Cariathiarim (Jos. xv. 9, 10).

BA'AL BER'IT, god of Sichemites, worshipped by the Jews after the death of Gedeon (Judg. ix. 4).

BA'ALIM, plural of Baal, but used generally for false gods (Judg. viii. 33).

BA'ALIS, king of the Ammonites, who sent Ismael to kill Godolias, governor of the Jews (Jerem. xl. 14).



THE ACROPOLIS AT ATHENS.

(1 Esd. ii. 63; 2 Esd. vii. 65; 2 Esd. vii. 70); and of Nehemias (2 Esd. viii. 9).

ATONE'MENT, Day of, one of the most solemn and holy days of the Jewish year, observed on the tenth day of the seventh month. They were to afflict their souls, offer a holocaust, and refrain from all servile work (Lev. xxiii. 27-32).

ATTA'LIA, a port of Pamphylia, visited by St. Paul and St. Barnabas (Acts xiv. 25).

ATT'ALUS (Philadelphus), king of Pergamos. The Romans commend the Jews to him (1 Mach. xv. 22).

AUGUSTUS, Caesar, first of the Roman emperors, orders the whole world to be enrolled (Luke ii. 1).

AVENGER OF BLOOD, the kinsman of a murdered man was to kill the murderer as soon as he apprehended him (Num. xxxv. 19; Deut. xix. 6). Three cities of refuge were provided, to which those who committed involuntary homicide could flee (Deut. xix. 2); but if he was found outside those cities, the avenger of blood could slay him (Num. xxxv. 26, 27).

AXA, or Achsa, daughter of Caleb, promised by her father to the man who took Cariath Sepher and married Othoniel (Jos. xv. 16, 17; Judg. i. 12, 13; 1 Paral. ii. 49).

Asa after his victory over Zara, king of Chus, to promise him prosperity, if he remained faithful (2 Paral. xv. 2).

AZARI'AS, name taken by the angel Raphael (Tob. v. 18).

AZARI'AS, son of Ozaias, accuses the prophet Jeremias with deceiving the people (Jerem. xliii. 2).

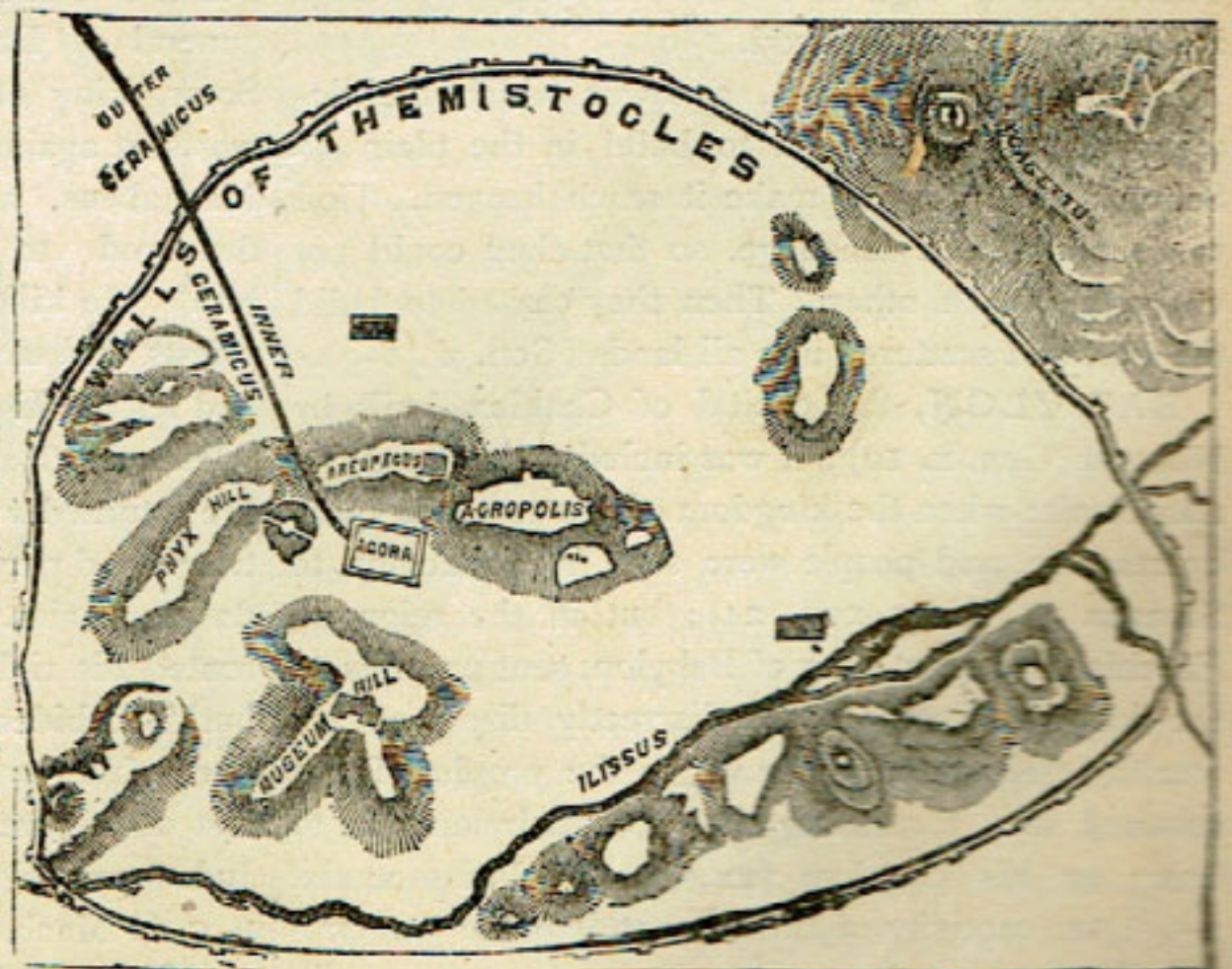
AZARI'AS, one of three thrown into the fiery furnace by Nabuchodonosor (Dan. iii. 49); see Ananias.

AZARI'AS, an officer left by Judas Machabeus in Jerusalem, who attacked Georgias near Jamnia, and lost two thousand men, 163 B. C. (1 Mach. v. 56).

AZO'TUS, a city of the Philistines; the Ark of the Covenant taken to it (1 Kings v. 1); burned by Jonathan Machabeus (1 Mach. x. 84); the apostle Philip borne to (Acts viii. 40).

AZO'TUS, Mount, Judas Machabeus killed near (1 Mach. ix. 15).

AZYMES or Unleavened Bread, Feast of (Lev. xxiii. 6; Matt. xxvi. 17). See PASCH.)



PLAN OF ATHENS, SHOWING THE POSITION OF THE AGORA OR "MARKET."

BA'AL PHAR'ASIM, scene of a battle where David defeated the Philistines (2 Kings v. 20).

face he blessed them. He foretold the greatness of Israel, the overthrow of many nations, the coming of the Messiah, the captivity, the Roman conquest and the fall of that empire (Num. xxii., xxiii.) He gave wicked advice to Balac, and was killed among the



FIGURE OF ASTARTE FOUND IN ETRURIA.
(From Rawlinson's Herodotus, ii. 449.)

Madianites (Num. xxv. 1; xxxi. 8; 2 Pet. ii. 15; Apoc. ii. 14).

BA'LAC, son of Sephor, king of Moab, summoned Balaam to curse the children of Israel, but God did not permit them to attack him (Num. xxii. 5; Jos. xxiv. 9; Judg. xi. 25; Mich. vi. 5; Apoc. ii. 14).

BAL'ANAN, son of Achobor, seventh king of Edom (Gen. xxxvi. 38; 1 Paral. i. 49).

BALD, children of Bethel destroyed by bears for mocking the prophet Eliseus, and calling him bald head (4 Kings ii. 23, 24); baldness a disgrace (Isai. iii. 17, 24; xv. 2; Jerem. xlvi. 5; Ezech. vii. 18); Israelites forbidden to shave the head (Levit. xxi. 5).

BAL'DAD, a descendant of Abraham and Cetura, and a friend of Job (Job ii. 11; Gen. xxv. 2).

BALM, an aromatic (Gen. xxxvii. 25; xliii. 11; Eccles. xxiv. 20, 21; Jerem. viii. 22; xlv. 11; li. 8; Ezech. xxvii. 17).

BAL'TAS'SAR, son of Evilmerodach, and grandson of Nabuchodonosor. At a great feast he used the sacred vessels of the temple of Jerusalem for himself and his guests to drink. Then a hand appeared writing on the wall. His magi could not interpret the words, but Daniel read, Mane, Thecel, Phares. Mane, God hath numbered thy kingdom and hath finished it; Thecel, thou art weighed in the balance and found wanting; Phares, thy kingdom is divided and given to the Medes and Persians. That very night Babylon was taken and Baltassar was slain, 538 B. C. (Dan. v. 1-31).

BANAI'AS, son of Joiada, captain of David's guards, the Cerethites and Phelethites (2 Kings xx. 23); he was David's counsellor (xxiii. 22; 1 Par. xi. 22); and famous for his exploits. He adhered to Solomon against Adonias, and was sent to execute

Joab, whom he succeeded as general (3 Kings ii. 35).

BA'NI, a family that returned from captivity (1 Esd. ii. 10); a Levite (2 Esd. viii. 7).

BAP'TISM of John. When St. John the Baptist began to preach penance, he instituted a baptism in the waters of Jordan. It did not remit sin, but disposed men to receive the real baptism to be instituted by Christ (Luke iii. 3; Matt. iii. 2, 11; xxi. 25; Mark i. 4-8). This baptism was continued by his disciples even after the death of our Lord (Acts xviii. 25; xix. 3).

BAP'TISM, a sacrament of the New Law instituted by Christ for the remission of sins (Matt. iii. 16; John iii. 5); and absolutely necessary for salvation (Mark xvi. 16; John iii. 5). Christ commanded his apostles to teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost (Matt. xxviii. 19); regenerating men in the sacrament (John iii. 5). Baptism was prefigured in the passage of the Red Sea (1 Cor. x. 2); in the pool of Bethesda (John v. 2); in the Deluge (1 Pet. iii. 20). It was administered by the apostles (John iv. 2; Acts ii. 38; viii. 12, 36; xix. 4; xxii. 16); the eunuch of Queen Candace was baptized (Acts viii. 38); Saul (ix. 18); Cornelius and his family (x. 48); Lydia (xvi. 15); the jailor at Philippi (33); Crispus and others (1 Cor. i. 14); baptism saves through the resurrection of Christ (1 Pet. iii. 21; Titus iii. 5); takes away all sin (Ezech. xxxvi. 25; Zach. xiii. 1; Mark i. 4; Col. ii. 13; Heb. x. 22); there is but one baptism (Eph. iv. 5); it cannot be repeated (Heb. vi. 6); it can be conferred on infants (Gen. xvii. 14; Ex. iv. 25; John iii. 5; Acts ii. 39; xvi. 33; 1 Cor. xv. 22; 1 Tim. ii. 4); clothes us in Christ (Gal. iii. 27); applies to us the merits of his death (Rom. vi. 3); makes all believers one body (1 Cor. xii. 13).

BAP'TISM in the name of Jesus Christ (Acts ii. 38) is more generally interpreted to mean by the authority of Christ, and not as modifying Matt. xxviii. 19.



ASSYRIAN SPEARMAN.
(Fbn.)



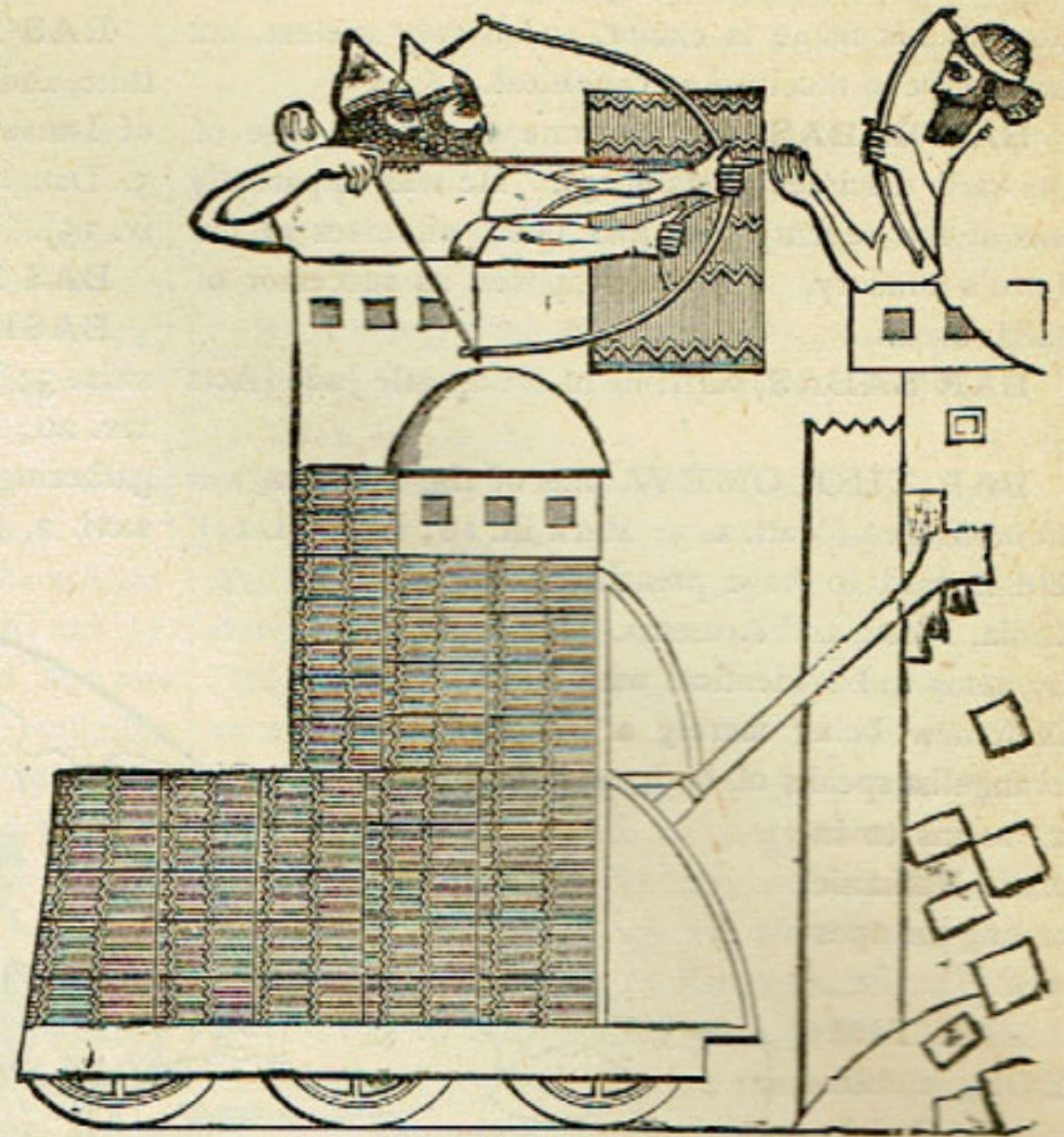
EGYPTIAN HEAVY-
ARMED SOLDIER.

BAP'TISM with the Holy Ghost and with fire (Matt. iii. 11; Luke iii. 16).

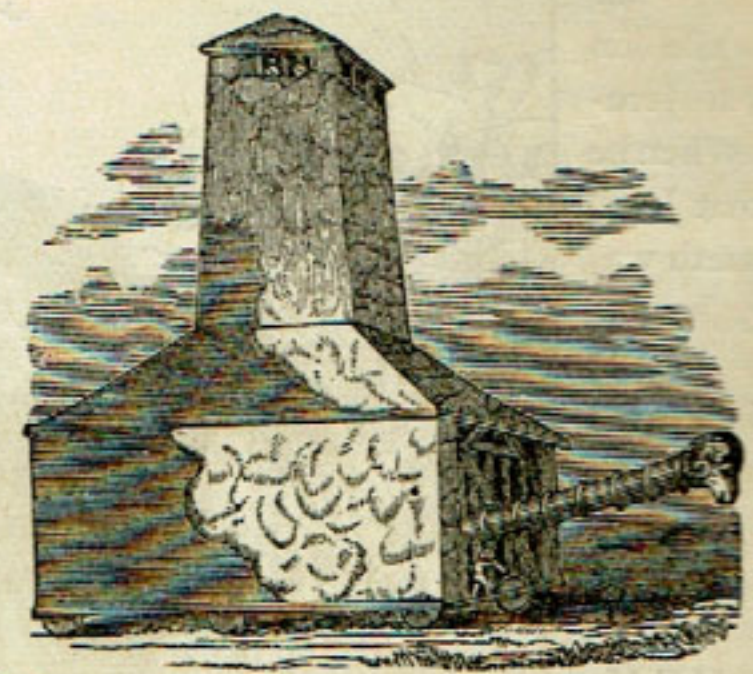
BAP'TISM for the dead mentioned (1 Cor. xv. 29).

BA'RA, king of Sodom in the time of Abraham, who returned to him booty recaptured from Codorlahomor (Gen. xiv. 2, 17, 21).

BARAB'BAS, a noted robber, murderer, and rebel, whom the Jews preferred to our Lord when Pilate asked them which should be released (John xviii. 40).



ASSYRIAN BATTERING-RAM.



ROMAN BATTERING-RAM AND TOWER.

BAR'AC, son of Abinoem, chosen by God to deliver his people from bondage under Jabin, king of the Chanaanites, refused to obey the prophetess Debbora, but at last marched with her. He defeated Sisara near Mount Thabor. Sisara escaped, but was killed by Jahel, wife of Haber. Barac and Debbora, in a canticle, thanked God for the victory (Judges iv. v.); B. C. 1285.

BARJE'SU, or Elymas, a Jewish magician in the island of Crete, attached to the proconsul Sergius Paulus. He opposed Paul and Barnabas, but was reproached by St. Paul and struck with blindness (Acts xiii. 6).

BARJONA, son of Jona, St. Peter so called (Matt. xvi. 17).

BAR'NABAS, a disciple of Christ and companion of St. Paul in his apostolic labors. He was of the tribe of Levi, and born in Cyprus. He is also called Joseph. Barnabas introduced St. Paul to the apostles at Jerusalem (Acts ix. 26, 27). About the year 42 he was sent from Jerusalem to Antioch, and went to Tarsus to invite St. Paul to aid him (Acts xi. 22-26). The two saints visited Jerusalem with alms in the year 44 (Acts xi. 30). At Antioch they were directed by the Holy Ghost to be set apart for special work (xiii. 2). Their apostolic labors extended to Seleucia, Cyprus, Paphos, Perge, Antioch in Pisidia, Lystra, and Derbe. With St. Paul he opposed those who insisted on the circumcision of Gentile converts (xv. 2), and they were deputed to Jerusalem to have the point decided by the apostles

(xv. 22). From Antioch he proceeded to Cyprus again with his kinsman John Mark (xv. 39). He is said to have suffered martyrdom there. An epistle bearing his name is extant, and is very ancient, but has not been received as canonical.

BAR'SABAS, the surname of Joseph, one of the early disciples (Acts i. 23). He was apparently one of the seventy who had been witnesses of our Lord's ministry. He was proposed as successor of Judas Iscariot.

BAR'SABAS, surname of the apostle Jude (Acts xv. 22).

BAR'THOLOMEW, one of the apostles, was from Galilee (Matt. x. 3; Mark iii. 18; Luke vi. 14). He is said to have preached the gospel in India, Persia and Armenia. He is supposed by many to be identical with Nathaniel, Bartholomew being merely a patronymic. No evangelist speaks of both, and St. John (xxi. 2) seems to include Nathaniel among the apostles.

BAR'TIM'EUS, a blind man of Jericho, cured by our Lord while on his way to Jerusalem. When he heard that Jesus of Nazareth was passing, he began to invoke his aid, and could not be silenced (Mark x. 46-52; Matt. xx. 30).

BARUCH, the son of Nerias, was secretary and disciple of the prophet Jeremias. While that prophet was in prison, in the reign of Joakim, Baruch wrote down his prophecies and read them in the temple (Jerem. xxxvi. 4-10; 14-19); and he wrote them again after the king had destroyed the first roll (32). Jeremias consoled Baruch, who was afflicted at the sins of his countrymen (xlv). In the fourth year of Sedecias he went to Babylon with his brother Saraia, bearing a letter of Jeremias to the captive Jews (Jer. li. 59); he brought back a letter and alms (Baruch i.-v.). During the siege of Jerusalem he was imprisoned with Jeremias, till set free by Nabuzardan. He was accused of persuading Jeremias to oppose the emigration to Egypt (Jerem. xliii. 1-4), but went there with that prophet. His book is received as canonical by the church, but is rejected by Protestants.

BAS'AN, a kingdom east of the Jordan, extend-

ing to the desert between the river Jaboc and mount Hermon. Og was king when Moses defeated him near Edrai, and conquered the country (Deut. iii. 1-11).

BAS'EMATH. 1. Daughter of Elon, the Hethite, and wife of Esau (Gen. xxvi. 34). 2. Daughter of Ismael, third wife of Esau (Gen. xxvi. 2, 4, 10). 3. Daughter of Solomon, wife of Achimaas (3 Kings iv. 15).

BAS'ILISK, a kind of serpent (Ps. xc. 13).

BASK'ET for meal or bread (Gen. xl. 16; Exod. xxix. 3; Lev. viii. 2, 26; Num. vi. 15, 17, 19; Matt. xiv. 20; Mark vi. 43; Luke ix. 17; John vi. 13); for gathering grapes (Jer. vi. 9); for fruit (xxiv. 1, 2; Deut. xxvi. 2, 4); other articles (Ps. lxxx. 7; 4 Kings x. 7).



THE BURIAL OF JESUS. (After Quintin Matsys.)

BAT, classed among the unclean animals (Lev. xi. 19; Deut. xiv. 18).

BATE or Ephra, a Hebrew measure containing the tenth part of the chore or gomara. It held, according to Josephus, eight and two-third gallons, though Rabbins make it about one-half (3 Kings vii. 26; 2 Paral. ii. 10; 1 Esdr. vii. 22; Ezech. xlv. 10).

BATH, bathing. The Hebrews bathed on their housetops and in their gardens (2 Kings xi. 2; Dan. xiii. 15).

BATH'UEL, son of Nachor and Melcha, was a nephew of Abraham, and father of Rebecca (Gen. xxii. 23).

BDELL'IUM, the gum of a tree found in Arabia, also in the land of Hevilath (Gen. ii. 12); manna the color of bdellium (Num. xi. 7).

BE'AN, the children of, malicious enemies of the Jews (1 Mach. v. 4).

BEANS, a vegetable (2 Kings xvii. 28; Ezech. iv. 9).

BEAR, an animal still found in the mountains of Palestine (1 Kings xvii. 34; 2 Kings xvii. 8). The constellation of the Great Bear (Job ix. 9).

BEARD, Israelites forbidden to shave the beard (Lev. xix. 27; xxi. 5); shaving it off as an insult (2 Kings x. 4); touched in salutation (xx. 9); anointed (Ps. cxxxii. 2); neglected or torn out in grief (2 Kings xix. 24; Isai. vii. 20; xv. 2; Jerem. xli. 5; Baruch vi. 30). The beard of a leper shaved (Lev. xiv. 9).

BEASTS, Daniel's vision of four beasts (Dan. vii. 3); another (viii. 3); mentioned in the Apocalypse (xvii. 3).

BEATITUDES, the eight, pronounced by our Lord (Matt. v. 3; Luke vi. 20).

BED. The bed was originally very simple, the robe worn by day being the covering at night (Deut. xxiv. 13); even later the bedstead was so light as to be portable (1 Kings xix. 13, 15); subsequently they were highly adorned (Judith xiii. 8; Esth. i. 6); the furniture of an ordinary bedchamber (4 Kings iv. 10). Bed is used for the couch on which guests reclined (Esth. i. 6; vii. 8).

BEE, frequently mentioned in the Bible (Deut. i. 44; Judges xiv. 8;

Ps. cxvii. 12; Isai. vii. 18).

BE'ELPHE'GOR, god of the Moabites. The Israelites initiated into his worship (Num. xxv. 3; xxxi. 16; Ps. cv. 28; Osee ix. 10).

BE'ELSEPHON, a station of the Israelites, where they crossed the sea (Exod. xiv. 2, 6).

BEEL'ZEBUB, a god adored at Accaron. Ochozias, when wounded, sent to consult him (4 Kings i. 2); in the New Testament used as a name for the devil (Matt. x. 25; xii. 24; Mark iii. 22; Luke xi. 15).

BE'HEMOTH, a monstrous animal supposed to be the hippopotamus (Job xl. 10).

BEL, first king of Babylon, worshipped as a god. The name is used sometimes to typify the kingdom (Isai. xlv. 1; Jerem. li. 44); Baruch reproaches them with asking a dumb idol to cure the dumb (vi. 40); Daniel detected the frauds of the priests of Bel (Dan. xiv. 2).

BE'LA, son of Beor, king of Denaba (Gen. xxxvi. 32).

BE'LA, son of Benjamin (Gen. xlv. 21; Num. xxvi. 38; 1 Paral. viii. 1).

BEL/GA, chief of one of the courses of priests (1 Paral. xxiv. 14).

BE'LIAL (without yoke), used to mean a wicked, worthless, insubordinate man (Judg. xix. 22; 1 Kings ii. 12); used also to express Satan (2 Cor. vi. 15).

BEL/LY. Some make a god of their belly (Phil. iii. 19; Rom. xvi. 18).

BEN'ABIN'ADAB, governor of Nephath Dor, married Tapheth, daughter of Solomon (3 Kings iv. 11).

BENAD'AD, king of Syria, aided Asa, king of Juda, against Baasa, king of Israel, 938 B. C. (3 Kings xv. 18).

BENAD'AD II., king of Syria, attacked Achaz, king of Israel, 901 B. C., but was defeated; he resumed the war the next year, but his army was destroyed at Aphec. He sought his life at the hands of Achab, who spared him (3 Kings xx. 3). Twelve years after he made war on Joram, son of Achab, but Eliseus defeated his plans (4 Kings vi. 8); some years after he besieged Samaria, and reduced the people to a fearful famine, but God sent a panic into his army, so that it fled from its camp (4 Kings vii., viii.).

BENAD'AD III., was thrice defeated by Joas, king of Israel, and lost all the conquests made by Hazael (4 Kings xiii. 3, 24, 25).

BEN'JAMIN, son of Jacob and Rachel, and the youngest of his children. Rachel, dying in giving him birth, called him Benoni (son of my pain); but Jacob called him Benjamin (son of the right hand) (Gen. xxxv. 18). When Jacob sent his sons into Egypt, he retained Benjamin (xlii. 4); Joseph, not trusting them, detained them till they brought Benjamin (xlii. 15, 20, 34; xliii. 7); Jacob reluctantly allowed him to go (8-15); Joseph concealed his joy, and by stratagem put his cup in Benjamin's sack (29, 34; xlv. 2, 12); Juda pleaded for him (18-34); then Joseph declared who he was, and wept and embraced Benjamin (xlv. 14); Jacob's prophecy (xlix. 27).

BEN'JAMIN. The tribe of Benjamin descended from the youngest son of Jacob. In the exodus from Egypt, Abidan, son of Gedeon, was prince of the tribe of Benjamin (Num. i. 11; ii. 22), and it numbered 35,400 (ii. 23), and at Settim 45,600 (xxvi. 41) men able to go to war; they marched on the west of the tabernacle (ii. 18); their offerings (vii. 60-65); their spy, Phalti (xiii. 10); Elidad chosen to divide the land (xxxiv. 21). Moses prophesies concerning the tribe (Deut. xxxiii. 12); the land allotted to the tribe was south of Ephraim, and between it and Juda, bounded by the Jordan, Cariathiarim, and from the valley of Hinnon to Bethel. They were skilful archers (1 Kings xx. 20, 36; 2 Kings i. 22; 1 Paral. viii. 40; xii. 2; 2 Paral. xvii. 17). The tribe for a fearful crime drew on it the other tribes, who slew all but 600, who escaped to the rock of Remmon (Judg. xix., xx.). The tribe gave the first king in the person of Saul (1 Kings ix. 1), and it adhered to Isboseth, his son (2 Kings ii.); on the revolt of Jero-

boam, it remained faithful to Roboam and his successors (3 Kings xii. 21) till the captivity. St. Paul belonged to this tribe.

BERE'A, a city in Macedonia, where St. Paul preached with great success (Acts xvii. 10, 13).

BER'ESCHIT (In the beginning), the Hebrew name for the book of Genesis.

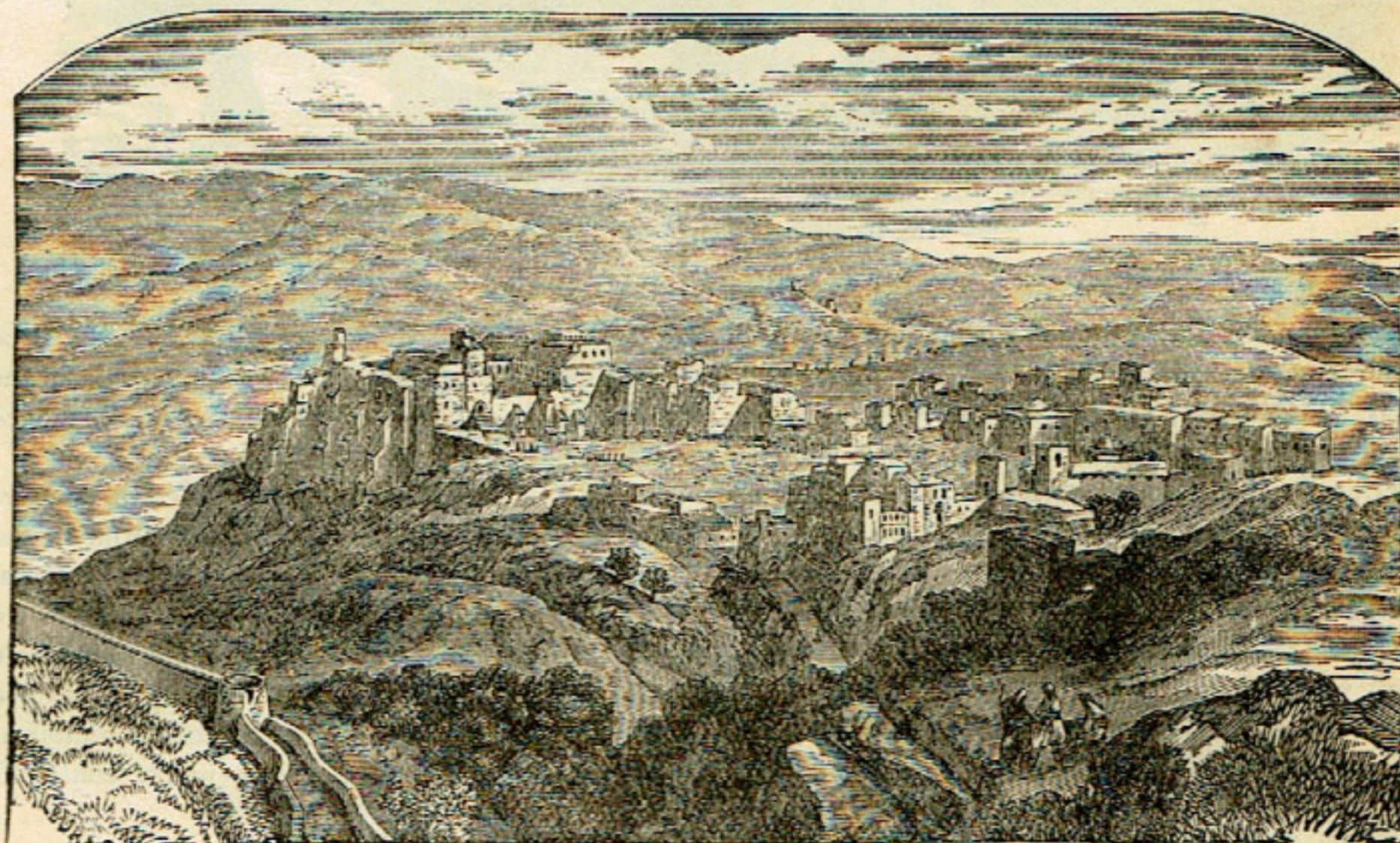
BER'NICE, daughter of Agrippa the Great, and sister of the young Agrippa, with whom she listened to St. Paul's address to Festus (Acts xxv. 13-23).

BER'ODACHBAL'ADAN, king of Syria, con- dols with Ezechias (4 Kings xx. 12).

BE'ROTH, a station of the children in the desert of Pharan (Deut. x. 6).

BER'SABEE, the Well of the Oath, where Abraham made a league with Abimelech (Gen. xxi. 31, 33). It was twenty miles south of Hebron, and one of the extreme points of the country, Dan being the other. Hence the expression, "from Dan to Bersabee" (2 Kings xvii. 11). It was in the tribe of Juda (Jos. xv. 28); and afterwards in Simeon (xix. 2).

BER'YL, a precious stone. The eighth jewel in the rational of the high priest was a beryl (Ex. xxviii. 20; xxxix. 13); an ornament of the king of Tyre (Ezech. xxviii. 13); in New Jerusalem (Apoc. xxi. 20).



BETHLEHEM.

BERZEL'LAI, of Rogel in the land of Galaad, an aged friend of David, who brought him provisions at Mahaim, at the time of Absalom's rebellion (2 Kings xvii. 27, 28). He returned to Jerusalem with David, but declined to remain at his court (xix. 33, 34); his sons are commended to Solomon (3 Kings ii. 7). (2) Priests after the captivity rejected from the priesthood (1 Esd. ii. 62; 2 Esd. vii. 64).

BES'ECATH or **BEZEC** (4 Kings xxii. 1), a city near Sichem, of which Adoni-Besec was apparently king. Saul reviewed his army here (1 Kings xi. 8).

BES'ELAM MITHRIDATES, an officer of the king of Persia, writes to him to prevent Jews rebuilding Jerusalem (1 Esd. iv. 7).

BES'ELEEL, son of Uri, and Mary the sister of Moses. He was gifted by God with wonderful skill in the working of metals and in invention. He was employed by Moses in constructing the tabernacle and all the articles used in divine worship (Exod. xxxi. 1-6).

BE'SOR, a brook in the southern part of Juda (1 Kings xxx. 9, 10, 21).

BETHA'NIA, at the foot of Mount Olivet, fifteen furlongs east of Jerusalem (John xi. 18; Mark xi. 1; Luke xix. 29). It was the residence of Lazarus, Mary and Martha, and here our Lord raised Lazarus to life (John xi. 1-45).

BETHA'NIA, a place beyond the Jordan where St. John baptized (John i. 28).

BETHA'VEN, in the mountains of Benjamin, east of Bethel (Jos. vii. 2; xviii. 12).

BETHBES'SEN, a city of Juda, where Simon and Jonathan Machabeus were besieged by Bacchides (1 Mach. ix. 62, 64).

BETH'EL, a city west of Hai (Gen. xii. 8). It was called Luza, but Jacob fleeing from Esau having seen in sleep the vision of angels, consecrated the stone on which he had slept, and named it Bethel, House of God (Gen. xxviii. 19); he afterwards built an altar there (xxxv. 7); in the days of the judges it was a holy place (Judg. xx. 31; xxi. 2); Debora dwelt near it (Jud. iv. 4, 5); the Ark of the Covenant was near it (xx. 26; xxi. 4); Samuel the prophet visited it (1 Kings vii. 16); here Jeroboam set up the golden calves (3 Kings xii. 28, 29); it was acquired by the kingdom of Juda (2 Paral. xiii. 19); Elias and other prophets were there (4 Kings ii. 2);

there were priests there still later (4 Kings xvii. 28); Josias destroyed the heathen altars there (xxiii. 15-19). The prophets refer to it as a place of idolatry (Amos v. 5; Osee x. 15).

BETH'ER, a range of mountains (Cant. ii. 17).

BETH'IES'IMOTH, a town of Moab, assigned to Ruben (Jos. xiii. 20); its destruction foretold (Ezech. xxv. 9).

BETH'LEHEM (House of Bread), a city of Juda, ordinarily called Bethlehem of Juda, to distinguish it from Bethlehem in Zabulon (Jos. xix. 15). It is also called Ephrata (Gen. xlviii. 7; Mich. v. 2; Ruth i. 2; 1 Kings xvii. 12); Booz, one of the ancestors of David, was born there (Ruth i. 2, 19, 22; ii. 4; iv. 11); and David also (Luke ii. 4); the prophet Micheas (v. 2; Matt. ii. 6) foretold that the Messiah was to be born there, and this prophecy was recognized by the priests. Our Lord Jesus Christ was born here in a stable (Matt. ii. 1; Luke ii. 4, 7); and here the shepherds and the wise men came to adore him. When Herod found that the wise men did not return, he ordered a massacre of all the children at Bethlehem of two years old and under that

age (Matt. ii. 16, 18). Bethlehem is on a hillside, six miles south of Jerusalem. At the cave of the

near the Jordan. It was the birthplace of the apostles St. Peter, St. Andrew, and St. Philip (John i. 44;

ii. 14); mistranslated cormorant in King James' Bible.



BACTRIAN CAMEL.

Nativity there is a convent and a church dating back to the reign of Justinian.

BETH'ORON, a town in the tribe of Ephraim, ceded to the Levites (Jos. xxi. 22); it is frequently mentioned (Jos. x. 10, 11; 1 Kings xiii. 18; 2 Kings ii. 29; 1 Paral. vi. 68; 2 Paral. xxv. 13; 1 Mach. iii. 16, 24; iv. 29; vii. 39; ix. 50); Bethoron, the upper, is named (Jos. xvi. 5; 2 Paral. viii. 5); and the lower (Jos. xvi. 3; xviii. 13; 3 Kings ix. 17; 2 Paral. viii. 7).

BETH'PHAGE', a little village at the foot of Mount Olivet, between Bethania and Jerusalem. From it our Lord sent his disciples to procure the ass on which he rode into Jerusalem before his passion (Matt. xxi. 2; Luke xix. 29; John xii. 14).

BETH'SABEE, daughter of Eliam, wife of Urias, the Hethite. David seeing her bathing, was led by her beauty into the sin of adultery, and caused the death of Urias in order to marry her (2 Kings xi. 1-27); her child by this adulterous intercourse died, as the prophet Nathan foretold (xii. 18, 19); she subsequently bore him Solomon, Simmaa or Samua, Sobab, and Nathan (1 Par. iii. 5; 2 Kings v. 14); St. Matt. i. 6, 7, traces our Lord's descent from Solomon, and St. Luke (iii. 31) from Nathan. When Adonias, towards the close of David's reign, aspired to the succession, Bethsabee had Solomon crowned (3 Kings i. 34); after Solomon's accession, she asked him to give Abisag as wife to Adonias, which led to the death of the latter (3 Kings ii. 25). The thirty-first chapter of Proverbs is given as from Bethsabee.

BETHSA'IDA, the Hebrew name of a pool at Jerusalem, called also Probatica. It had five porches where the sick lay waiting for an angel to move the waters. The one who entered the water first after it moved was cured of his infirmity. Our Lord here cured a man helpless for thirty-eight years (John v. 1-9).

BETHSA'IDA, a city on the lake of Tiberias,

xii. 21). Our Lord frequently visited it. He cured a blind man there (Mark viii. 22); on account of the incredulity of the people to his miracles he denounced woe to it (Luke x. 13; Matt. xi. 21).

BIBLE. The books of the Old Testament were first collected and revised by the Sanhedrim in the time of Esdras. The later books written or translated in Greek after the version by the seventy, known as the Septuagint, were added to it, and the whole of the Old Testament in this form passed into the hands of the Christian Church. After the establishment of the church, with greater power conferred upon her than the Sanhedrim had enjoyed, she accepted from time to time as inspired, works written by the apostles, St. Matthew, St. John, St. James, St. Jude, by St. Paul, and by disciples like St. Mark and St. Luke. From the council of Carthage (A. D. 397) to the council of Trent (A. D. 1576) she has fixed and adhered to a canon defining for the Christian world what books are to be held as inspired Scripture.

BIGAMY, the having two wives at the same time. The first example is among the family of Cain (Gen. iv. 19).

BIRDS created (Gen. i. 22; vii. 14); offered in holocaust (Lev. i. 14); laws as to nests of (Deut. xxii. 6).

BISH'OPS, election and duties (Luke xxii. 26; John x. 4-14; xxi. 15; Acts i. 24; vi. 3; xiv. 22; xx. 28; Rom. xv. 16-25; 1 Cor. iv. 1; 2 Cor. iii. 6; iv. 5; Eph. i. 16; iii. 2; 1 Tim. iii. 1; iv. 6; 2 Tim. ii. 15-24; 1 Pet. v. 2).

BITHYN'IA, a province in Asia Minor (Acts xvi. 7; 1 Pet. i. 1).

BIT'TERN, a bird (Lev. xi. 18; Sophonias

ii. 14); mistranslated cormorant in King James' Bible.

BIT'UMEN, the ark of Noe pitched with (Gen. vi. 14). The word is in the original Douay, but omitted in most editions of Challoner. Used for mortar in tower of Babel (xi. 3). Pits of, in the basin of the Dead Sea (Gen. xiv. 10). The mother of Moses smeared the basket with it (Ex. ii. 3). The Douay has *bitumen* in these places, but Challoner adopted from the King James Bible the indefinite expression *slime*.

BLAS'PHEMY, punished (Lev. xxiv. 11; 2

Esd. ix. 18; Tob. xiii. 16; Isai. i. 4; v. 24; xlviii. 11;

lii. 5; Jerem. xxiii. 17; Ezech. xx. 27; 1 Mach. vii.

38; 2 Mach. viii. 4; xii. 14; xv. 24; Rom. ii. 24;

1 Tim. i. 20; Jude 8); against Jesus Christ (Matt. xxvii. 39; Luke xxiii. 39); against the Holy Ghost (Matt. xii. 31).

BLESSINGS, benedictions, Abraham is blessed

by Melchisedec (Gen. xiv. 19); Jacob by Isaac (xxvii.

27; xxviii. 4); Jacob blesses his sons (Gen. xlviii. ix.);

blesses Joseph's sons (xlviii. 15); the Israelites

blessed by Aaron (Lev. ix. 22); by Balaam (Num.

xxiii. 9); by Moses (Deut. xxxiii. 1); by Josue (Jos.

viii. 33); by David (2 Kings vii. 8); by Solomon

(3 Kings viii. 14); Josue blessed Ruben, Gad, and

the half tribe of Manasses (Jos. xxii. 6); blesses

Caleb (Jos. xiv. 13); Heli blesses Elcana (1 Kings-ii.

20); Mathathias blesses the Machabees (1 Mach. ii.

69); David blesses spoils (1 Paral. xviii. 11); Simeon

blesses the mother of our Lord (Luke ii. 34); Jesus

Christ, our Lord, blesses the loaves and fishes be-

fore multiplying them (Matt. xiv. 19; Mark vi. 41;

Luke ix. 16); he blesses the bread and wine at the

moment when he institutes the Holy Eucharist (Matt.

xxvi. 26; Mark xiv. 22); he blesses his disciples be-

fore ascending to heaven (Luke xxiv. 50, 51).

BLESS'ING of articles used in the divine wor-

ship—of Aaron's vestments (Ex. xxvii., xxviii.); of

water for trial of jealousy (Num. v. 17); of an altar

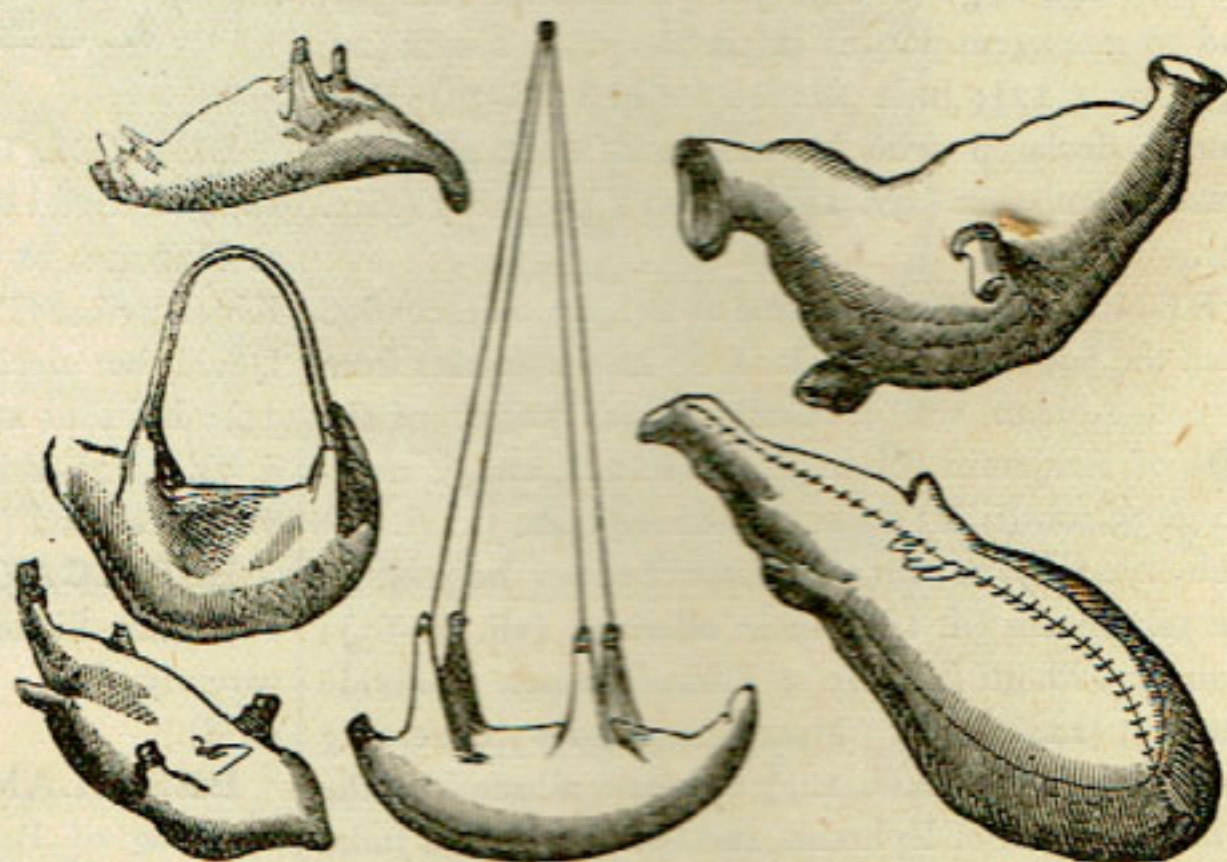
(Num. vii.; 2 Paral. vii.)

BLIND'NESS. The Sodomites blinded (Gen.

xix. 11); Eliseus strikes the Syrians blind (4 Kings

vi. 18); Tobias struck with blindness (ii. 11; xi. 15);

the enemies of the Machabees (2 Mach. x. 30); Saul



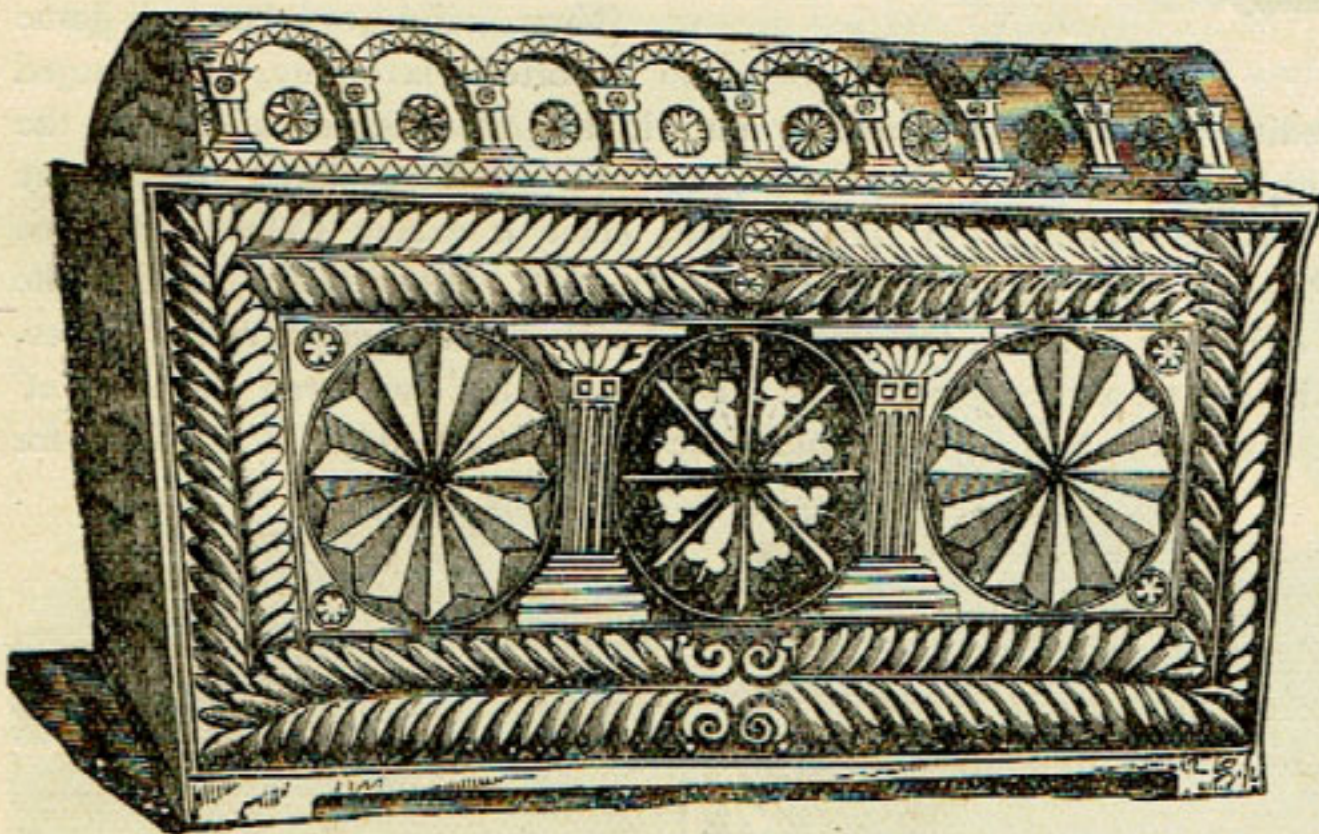
SKIN BOTTLES.

(Acts ix. 8, 18); Elymas (xiii. 11); blind men of Jericho (Matt. xx. 30); a man born blind (John ix. 1) and blind man of Bethsaida (Mark viii. 25) cured by our Lord. Spiritual blindness (Ps. lxxviii. 24; cxlv. 8; Isai. xlii. 7-19; lix. 10; Wisd. ii. 21; Deut. xxviii. 28; Isai. vi. 10; John xii. 40; Rom. i. 21; xi. 10; Matt. xv. 14; Mark viii. 18; 2 Cor. iv. 4; Eph. iv. 18; 2 Pet. i. 9; 1 John i. 16; Apoc. iii. 17).

BLOOD. The effusion of blood was an essential part of sacrifice. "Without shedding of blood there is no remission" (Heb. ix. 22); the Old Testament dedicated with blood (18); the blood of the paschal lamb protects from death (Ex. xii. 7-23); the blood of a victim offered to God not to be poured upon heaven (Ex. xxiii. 18); blood of victims poured on the altar and sprinkled on the people (Ex. xxiv. 6, 8; xxix. 12, 20; Lev. i. 5, 11; iii. 2; iv. 7; v. 9, etc.; Heb. ix.) Blood being reserved especially to God, the Israelites were forbidden to eat it (Gen. ix. 4; Lev. iii. 17; vii. 27; xvii. 10, 12, 14; Deut. xii. 23; Acts xv. 20).

BLOOD OF CHRIST to be shed for the remission of sins (Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; Acts xx. 28; Eph. i. 7; ii. 13; Coloss. i. 14, 20; Heb. ix. 7, 9, 12, 14-22; 1 Pet. i. 2, 19; 1 John i. 7; v. 6; Apoc. i. 5; vii. 14; xxii. 14); the bloody sweat in the garden (Luke xxii. 44); his blood actually shed on the cross (John xix. 34; 1 John v. 8); at the last supper he declares the chalice to be his blood (Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25); he declares his blood to be drink indeed (John vi. 56); the drinking of it a condition of life everlasting (vi. 54-57); those who receive the Eucharist unworthily guilty of the Body and Blood of Christ (1 Cor. xi. 27); it pleads for us (Heb. xii. 24).

BLOOD, shedding of human. The first instance,



ANCIENT SARCOPHAGUS OR STONE COFFIN.

the murder of Abel (Gen. iv. 10); it cries to heaven for vengeance (iv. 10; Heb. xii. 24); man's blood not to be shed (Num. xxxv. 16-34; Ex. xx. 13; Matt. v. 21; Deut. v. 17; xix. 10); expiation of blood shed secretly (xxi. 1-9); the shedding of blood to be expiated by blood (Deut. xix. 13; Num. xxxv. 33); compensation for blood prohibited (31); cities of refuge provided for those who shed blood inadvertently (Num. xxxv. 6, 13, 15; Jos. xx. 2, 7, 9; Deut. xix. 4-7).

BLOOD, issue of, the menstrual discharge caused legal uncleanness (Lev. xv. 19-30; Matt. ix. 20; Mark v. 25; Luke viii. 43).

BLOOD, avenger of, the nearest relative of a murdered man, to kill the murderer (Num. xxxv. 19, 21); even an involuntary slayer, if found outside of city of refuge (27; Deut. xix. 6).

BOANER'GES, sons of thunder; the name given by our Lord to James and John, the sons of Zebedee (Mark iii. 17); as some think for the warmth of their zeal (Luke ix. 54).

BOC'CI, high-priest, son of Abisue (1 Paral. vi. 5).

BONDS AND CHAINS sent to various kings (Jer. xxvii. 2).

BONES, those of Joseph carried out of Egypt by Moses (Ex. xiii. 19); and buried in the land of promise (Jos. xxiv. 32); those of Saul and his sons

castings of brass (3 Kings vii. 23; 2 Paral. iv.)

BRAZEN SERPENT, set up by Moses, at



ANCIENT EGYPTIAN FUNERAL PROCESSION. (From Calliaud. Fbn.)

buried by the Jabeites (1 Kings xxxi. 13; 1 Paral. x. 12); transferred by David to the sepulchre of Cis, in the land of Benjamin (2 Kings xxi. 12-14); a man raised to life by the bones of Eliseus (4 Kings xiii. 21); bones burnt by Josias on the heathen altars to defile them (4 Kings xxiii. 16; 3 Kings xiii. 2); the bones of a holy man respected (4 Kings xxiii. 18); Ezechiel's vision of the dry bones (Ezech. xxxvii. 1-14); bones of the paschal lamb not to be broken (Ex. xii. 46); accomplishment of this figure in the person of Christ (John xix. 33, 36).

BOOK OF LIFE (Ex. xxxii. 32; Ps. lxxviii. 29; Philip. iv. 3; Apoc. iii. 5; xiii. 8; xx. 12; xxi. 27); in Zachary's vision (Zach. v.); book of the seven seals (Apoc. v.)

BOOKS, of Moses, found in the temple (4 Kings xxii. 8); of Jeremias burned (Jer. xxxvi. 23); holy, burned by Antiochus (1 Mach. i. 59).

BOOT'Y, division of (Num. xxxi.); booty taken from king Agag to be destroyed (1 Kings xv.)

BO'UZ, son of Salmon and Rahab, marries Ruth (Ruth i. iv.); one of the ancestors of our Lord (Matt. i. 5).

BO'UZ, one of the two columns of brass, which Solomon set up in the porch of the temple (3 Kings vii. 21); the other pillar was called Jachin. They were together thirty-five cubits high (2 Paral. iii. 15; 3 Kings vii. 15; Jerem. lii. 21); Booz was on the left (2 Paral. iii. 7).

BO'RITH, a cleansing herb (Jerem. ii. 22).

BO'SES, a rock scaled by Jonathan when he attacked the Philistines (1 Kings xiv. 4).

BO'SOR or **BOS'RA**, a city beyond the Jordan assigned by Moses to the tribe of Ruben (Deut. iv. 43); a city of refuge (Jos. xx. 8; xxi. 27, 36); the prophets menaced Bosra with woe (Isai. xxxiv. 6; Jerem. xlviii. 24; xlix. 13, 22); Judas Machabeus captured and destroyed it (1 Mach. v. 26-28).

BOS'PHORUS, some of the Jews captive in (Abdias i. 20).

BOT'TLE, a leathern vessel for liquids (Ps. cxviii. 83; Matt. ix. 17); also earthen (Jerem. xix. 1).

BRACE'LETS (Num. xxxi. 50).

BRAM'BLE, Joatham's parable of the bramble chosen by the trees to be their king (Judges ix. 8-15).

BRASS, used for buckles of the tabernacle (Ex. xxv. 3; xxvi. 11; xxxvi. 18); for the altar, socket of pillars (xxvii. 1-18; xxxviii. 1-7, 9-19), the laver (8); Moses made a serpent of, which he set up (Num. xxi. 9);

God's command, by looking at which those bitten by fiery serpents were cured (Num. xxi. 6-9); Jesus Christ refers to it as a figure of himself (John iii. 14); it did not heal by its own power (Wisdom. xvi. 7); as the Jews paid it idolatrous honor, calling it Nohestan, king Ezechias destroyed it (4 Kings xviii. 4).

BREAD. Jesus the bread which came down from heaven (John vi. 41; 1 Cor. x. 16; xi. 27). See **EUCCHARIST**. Unleavened bread to be eaten with the paschal lamb (Ex. xii. 18); bread brought to Elias miraculously (3 Kings xvii. 6); loaves of bread multiplied by Christ (Matt. xiv., xv.; Mark vi. 41; viii. 20; Luke ix. 13; John vi. 11).

BRETH'REN IN CHRIST (Matt. xii. 49; xxviii. 10; John xx. 17; Heb. ii. 12).

BRU'CHUS, a devouring insect, apparently a young locust (Lev. xi. 22; Ps. civ. 34; Joel i. 4; ii. 25; Nahum iii. 15, 16). See **CATERPILLAR**.

BUSH. The burning bush seen by Moses (Ex. iii. 2).

BUY'ING AND SELLING. How it should be done (Levit. xix. 35; xxv. 14; Deut. xxv. 13; Prov. xi. 1; Eccles. xlii. 7; Jerem. xxxii. 6; 1 Cor. vii. 30; example set by Abraham (Gen. xxiii. 9-14); Esau sells his birthright (xxv. 33); Achab wishes to buy Naboth's vineyard (3 Kings xxi.).

BRICKS. The making of bricks is mentioned in regard to the tower of Babel (Gen. xi. 3); the Egyptians compelled the Jews to make brick (Ex. i. 14; v. 7); brick-kilns are mentioned in David's time (2 Kings xii. 31); Isaias reproaches the Jews with offering sacrifice on bricks, contrary to the law (Isai. lxv. 3).

BRIDE. The new Jerusalem coming down out of heaven compared to a bride adorned for her husband (Apoc. xxi. 2); the Bride is the church, the



EASTERN MODE OF BURIAL.

wife of the Lamb (9); her invitation to the nations (xxii. 17); for the adornment of a Hebrew bride, see Ruth iii. 3; Ezech. xxiii. 40; Eph. v. 26; Let veil

(Gen. xxiv. 65; xxxviii. 14; 1 Cor. xi. 10); her white dress (Apoc. xix. 8); her stomacher or girdle (Jerem. ii. 32); her jewels (Cant. ix. 18; lxi. 10; Apoc. xxi. 7); perfumes (Ps. xlv. 9).

CAD'UMIM, a torrent (Judges v. 21).

CÆSAR, or **CESAR**, the surname of Julius, applied generally to all the Roman emperors—to Tiberius (Matt. xxii. 21); to Nero (Acts xxv. 10).

should die, and that the whole nation should not perish. This he said not of himself, but because he was the high-priest of that year (John xi. 51, 52); when our Lord was arrested he was taken first to

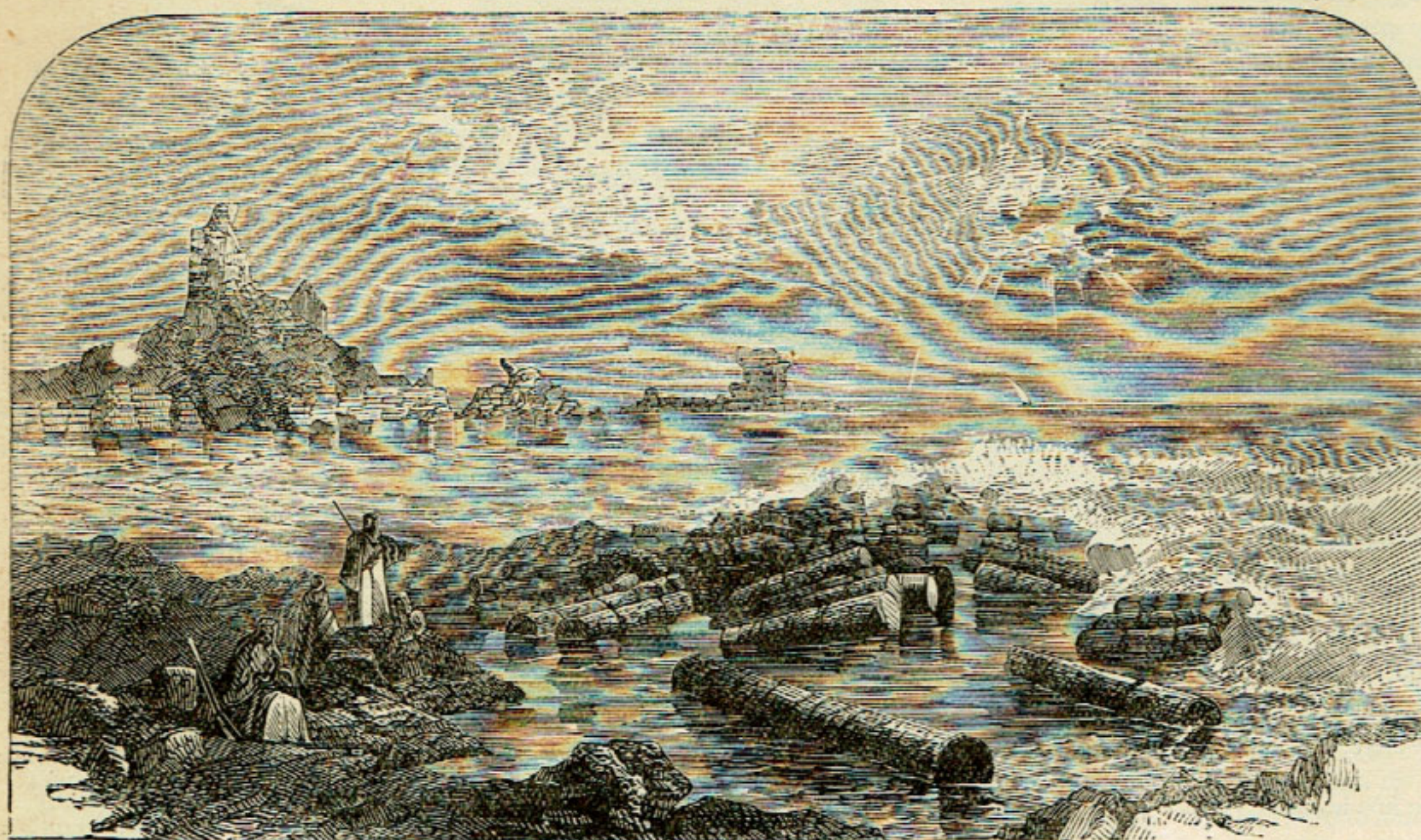
Annas, who came into office after the Pasch (Acts iv. 6), then to Caiphas (John xviii. 24); after hearing the witnesses, Caiphas adjured him to declare whether he was the Christ, the Son of God, and when Jesus declared that he was, the high-priest rent his garments, and declared him a blasphemer, and worthy of death. Caiphas again questioned him in the morning. He was with Annas in trying the apostles (Acts iv. 6).

CAI'US or **GAIVS**, a disciple of St. Paul; the host of that apostle at Corinth (Rom. xvi. 23), and accompanied him to Ephesus (Acts xix. 29); he is supposed to be the one to whom St. John addressed his third epistle (3 John i. 1).

CAL'AMUS, used in oil of unction (Ex. xxx. 23).

CA'LEB, son of Jephone of the tribe of Judas, one of the spies sent to examine the Promised Land (Num. xiii. 31); he and Josue reported favorably, and urged

advancing into it, but the people, misled by the other spies, refused. God declared that none of them should enter it except Caleb and Josue (Num. xiii. 4-xiv. 30). When Josue entered the Promised Land, Caleb asked Hebron as his possession (Jos. xiv. 6-14); he conquered the sons of Enac, and gave Axa, his daughter, to Othoniel, for



ANCIENT HARBOR OF CÆSAREA.

BRIDE'GROOM. His reception mentioned (John iii. 29; Isai. lxi. 10; Cant. iii. 11). See Marriage.

BUL'RUSHES, basket made of (Ex. ii. 3).

BUR'IAL. The first burial described in the Bible is that of Sara in the cave purchased by Abraham (Gen. xxiii. 4-19); the only instance of cremation is that of Saul and his sons (1 Kings xxxi. 12); aromatics were used to embalm the body (2 Paral. xvi. 14; Mark xvi. 1; Luke xxiii. 56; xxiv. 1; John xix. 39, 40), and the body was wrapped in linen cloths (John xi. 44; xix. 40). They had cemeteries without the cities (Ez. xxxix. 15).

BUT'TER is mentioned Gen. xviii. 8; Deut. xxxii. 14; Judg. v. 25; Job xx. 17; Isai. vii. 15, 22.

BURN'ING ALIVE, punishment of crime (Gen. xxxviii. 24; Levit. xx. 14).

BUF'FALO, used as food (3 Kings iv. 23).

CA'ATH, second son of Levi, and grandfather of Moses (Gen. xlvi. 11; Exod. vi. 18; Num. iii. 17). His family carried the ark of the covenant and the sacred vessels of the tabernacle (Num. iii. 17-31).

CABE, a measure, the sixth part of the seah, and the eighteenth part of the epha. During the siege of Samaria a cabe of the vegetable called pigeon's dung sold for five sicles (4 Kings vi. 25).

CAD'EMOTH, a wilderness from which Moses sent messengers to Sehon, king of Hesebon (Deut. ii. 26).

CA'DES, or **MISPHAT** (Gen. xiv. 7), a place in the desert of Sin, where Mary, the sister of Moses, died (Num. xx. 1), and where Moses struck the rock and made it yield water (11); this is "the water of contradiction" (13).

CA'DES, a town of which the king was killed by Josue (xii. 22); a town in the tribe of Juda (xv. 23); famous for its palm-trees (Ecclus. xiv. 18); a town in Galilee (1 Mach. xi. 63, 73).

CÆSARE'A, a port on the Mediterranean, built by Herod the Great. Herod Agrippa was struck here for his pride (Acts xii. 23); it was the residence of Cornelius, baptized by St. Peter (x. 1); St. Philip the deacon dwelt there (viii. 40); here Agabus predicted to St. Paul his bonds (xxi. 10, 11), and St. Paul was two years a prisoner here (xxiii.-xxv.)

CÆSAREA PHILIPPI, a city near Sidon and Damascus. Here Christ gave Simon the name of Peter, the rock on which he was to build his church, and promised him the keys of the kingdom of heaven (Matt. xvi. 13-19; Mark viii. 27); the woman cured of the issue of blood is said to have been of this place, and to have erected a statue of our Lord here.

CAGE, in the sense of a trap (Ecclus. xi. 32).

CAIN, the first-born of Adam and Eve (Gen. iv. 1); a husbandman (2); offered to the Lord fruits of the earth (3); but not acceptably (5); lures his brother Abel to the field and slays him (8); cursed by God (11); a mark set upon him (15); built a city called Henoah after his son (17); his descendants (17-24).

CAI'NAN, son of Enos (Gen. v. 9). Cai'nan, son of Arphaxad and father of Sale (Luke iii. 36).

CA'IPHAS, high-priest, son-in-law of Annas. When the council deliberated on the death of Christ, Caiphas said that it was expedient that one man



THE CAMEL POST.

capturing Cariathsepher (xv. 13-19; xxi. 12; Judges i. 20).

CALF, the golden, worshipped as an idol by the Israelites at Mount Sinai (Ex. xxxii. 4; Deut. ix. 16);

by the Israelites when set up by Jeroboam (3 Kings xii. 28; 4 Kings x. 29; xvii. 16; Ps. cv. 19; Osee viii. 5, 6).

CALLIS'THENES, an officer of the king of Syria; sets fire to the doors of the temple; is himself burnt in his house (2 Mach. viii. 33).

CAL'VARY, or **GOLGOTHA** (the place of the skull), the spot near Jerusalem where our Lord was crucified (Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; John xix. 17); and placed in the sepulchre. Here St. Helena erected the church of the Holy Sepulchre, which has always been a place of pilgrimage.

CAM'EL, a domestic animal, used as a beast of burthen in the East (Gen. xii. 16; xxiv. 10; xxxvii. 25; Judges vii. 12; 1 Kings xxvii. 9; xxx. 17; 4 Kings viii. 9; 3 Kings x. 2; 2 Paral. xiv. 14; Job i. 3; xlii. 12; Matt. iii. 4; Mark i. 6).

CAM'ELOPARDALUS, the giraffe, classed among clean animals (Deut. xiv. 5).

CAMP, used for the place called Mahanaim (Gen. xxxii. 21; 2 Kings ii. 9, 12, 29; xvii. 24; xix. 32).

CAM'UEL, father of the Syrians (Gen. xxii. 21).

CA'NA in Galilee, where our Lord wrought his first miracle by changing water into wine at the marriage feast (John ii. 1; Jos. xix. 28).

CANDA'CE, queen of Ethiopia, whose eunuch, after visiting Jerusalem to worship God, was converted and baptized by St. Philip (Acts viii. 27).

CAN'DLESTICK, seven-branched, in the tabernacle (Ex. xxv. 31); with seven lamps (Zach. iv. 2). The word is misleading, as there were no candles; it was a lamp-stand.

canonical and the New Testament; Protestants agreeing with neither, reject the deuterocanonical books, except a part of Esther.

CAN'OPY, a rich one used by Holofernes (Judith x. 19, etc.).

CANTICLE OF CANTICLES, a mysterious canonical book of the Old Testament, describing the union of Christ and his church.

CANTICLES. Besides the Psalms and the Canticle of Canticles, there are in the books of the Bible several canticles or poetical portions. The Canticle of Moses after passing the Red Sea (Exod. xv.); his Canticle on the wonderful works of God (Deut. xxxii.); Jethro's on learning of God's wonderful works (Ex. xviii.); Debhora's on her victory over Sisara (Judges v.); that of Anna, mother of Samuel (1 Kings ii.); David's (2 Kings xxii.); Tobias' (Tob. xiii.); Judith's in thanksgiving (Judith xvi.); that of the three children in the fiery furnace (Dan. iii. 52); the Magnificat of the Blessed Virgin (Luke i. 46); Simeon's (ii. 29); Zachary's (i. 68); Canticles of Sorrow, David's lament for Saul and Jonathan (2 Kings i. 18); on the ruin of Tyre (Ezech. xxvii. 2); on Egypt (xxxii. 18); that of Jeremias on the ruin of Jerusalem (Lam.)

CAPTIVITIES of the Jews. Phul, king of Assyria, and Theglathphalasar, king of Assur, carried away Ruben, Gad, and the half tribe of Manasses to Assyria, 750 B. C. (1 Paral. v. 26; 4 Kings xv. 19, 29); Salmanasar, after three years war, car-



THE SEVEN-BRANCHED CANDLESTICK, WITH ITS LAMPS.

ried the rest of the ten tribes away, 721 B. C. (4 Kings xvii. 3, 6); Sennacherib, 713 B. C., carried off many captives from cities of Juda (4 Kings xviii. 13); Nabuchodonosor took Jerusalem and carried away king Joachin and 10,000 soldiers, besides artificers, 598 B. C. (Dan. i. 2); 4 Kings xxiv. 14; Nabuzardan, his general, again took Jerusalem, with king Sedecias, and carried off the rest of the people (xxv. 11; 2 Paral. xxxvi. 20; Jerem. lli. 28-30). The Babylonian captivity lasted till the return under Zorobabel, 535 B. C. (1 Esd. ii. 1-70; 2 Esd. vii. 7-69); Esdras, 467 B. C. (1 Esd. viii. 1-14); and Nehemias, 454 B. C. Those who remained (Esth. viii. 9, 11) were known as the Dispersion (John vii. 35; 1 Peter i. 1; James i. 1).

CARBUN'CLE, a precious stone, the fourth in the rational (Exod. xxviii. 18; xxxix. 11; Ezech. xxviii. 13).

CAR'CAA, a town in Juda (Jos. xv. 3).

CAR'EHIM, birthplace of Jesbaam (1 Paral. xii. 6).

CAR'ETH, a town on the borders of Zabulon (Jos. xix. 15).

CA'RIA, a province of Asia Minor, in the extreme southeast (1 Mach. xv. 23).

CAR'IATH, a town in Benjamin (Jos. xviii. 28).

CAR'IATH or **CAR'IATHAIM**, occupied by the Emim (Gen. xiv. 5); assigned to Ruben (Num. xxxii. 37; Jos. xiii. 19); menaced (Jerem. xlvi. 1, 23; Ezech. xxv. 9).

CAR'IATHAIM, Levitical city in Nephthali (1 Paral. vi. 76).

CAR'IATH'ARBE (Hebron), (Jos. xiv. 15).

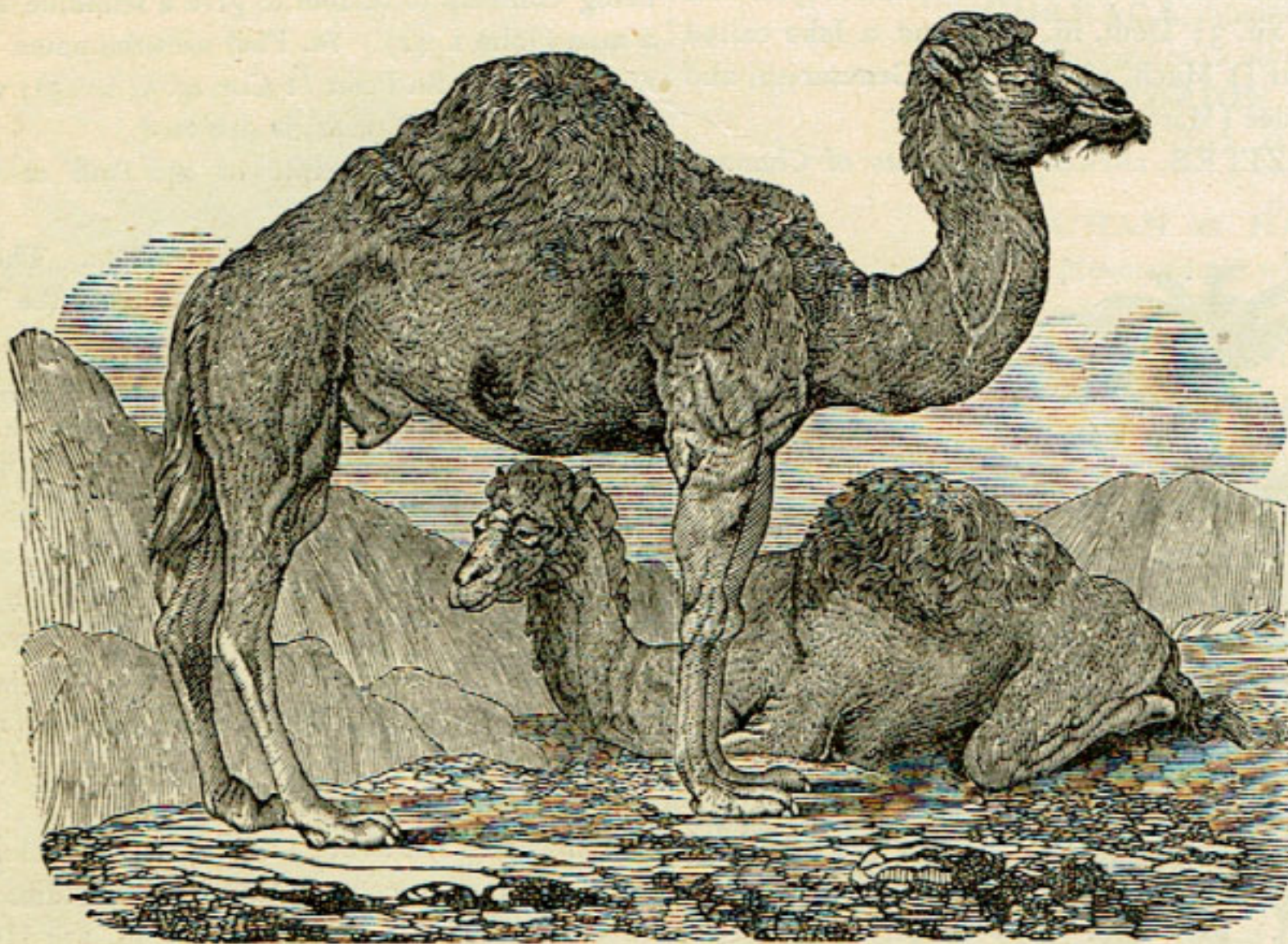
CAR'IATHIARIM or **CARIATHBAAL** (Jos. xv. 60), a city of Juda where the Ark of the Covenant remained for seven years (1 Kings vi.).

CAR'IATH SE'PHER (city of letters), taken by Caleb (Jos. xv. 15; Judg. i. 10-13).

CAR'ITH, a torrent beyond the Jordan, where Elias was miraculously fed (3 Kings xvii. 3, 5).

CAR'MEL, a city in the tribe of Juda (Jos. xv. 55); residence of Nabal (1 Kings xxv. 2-7).

CAR'MEL (vineyard of God), a mountain between the plains of Saron and Esdraelon, in the tribe



ARABIAN CAMEL.

CAN'ON, CANONICAL. The books of the Bible form three divisions, the proto-canonical, comprising the Pentateuch, Josue, Judges, Ruth, Kings, Paralipomenon, Esdras, Job, Psalms, Proverbs, Ecclesiastes, Canticles, Isaia, Jeremias, Ezechiel, Daniel, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias, forming the supposed canon of Esdras; the deuterocanonical books, Tobias, Judith, Esther, Wisdom, Ecclesiasticus, Baruch, parts of Daniel, Machabees, the books of the New Testament. The Catholic Church, from the Council of Carthage, A. D. 397, receives all; the Jews receive only the proto-canonical books, rejecting the deuterocanonical books.

CAP, head covering (Dan. iii. 21).

CAPHAR'NAUM, a town on the lake of Genesareth (John vi. 17), and the chief residence of our Lord during the three years of his public life (Matt. iv. 13; Mark ii. 1); it is called his city (Matt. ix. 1); he called Matthew there (Matt. ix. 9); he preached here (Matt. iv. 17; Luke iv. 31); he reproached it with incredulity, and foretold its ruin (Matt. xi. 23).

CA'PER-TREE (Ecclesiastes xii. 5).

CAPH'TORIM, descendants of Mesraim, son of Cham (Gen. x. 14; 1 Paral. i. 12).

CAP'PADOCIA, the country between Mount Taurus and the upper Euphrates (Deut. ii. 23; Jerem. xlvii. 4; Amos ix. 7; Acts ii. 9; 1 Pet. i. 1).

of Aser (Jos. xix. 26). Elias, on Mount Carmel, defied the priests of Baal, and showed their impotence (3 Kings xviii. 19-45); while his sacrifice was consumed by fire from heaven. Eliseus also went to

Paral. xi. 15); the cave in the desert of Engaddi, where Saul was (1 Kings xxiv. 4).

CE'DAR, son of Ismael (Gen. xxv. 13; 1 Paral. i. 29); his descendants dwelt in tents (Cant. i. 4; Jerem. xlix. 28; Ps. cxix. 5; Isai. xlii. 11).

CE'DARS OF LI'BANUS (Judg. ix. 15; 4 Kings xiv. 9); employed in the temple of Jerusalem (3 Kings iv. 33; v., vii.-x.); used as symbols of beauty (Ps. xxxvi. 35; xci. 13; Cant. v. 15; Ecclus. xxiv. 17; Jerem. xxii. 7; Ezech. xxxi. 3, 8; Amos ii. 9).

CED'MONITES, inhabitants of Chanaan (Gen. xv. 19).

CED'RON, a torrent rising north of Jerusalem, and flowing between it and Mount Olivet into the Dead Sea (2 Kings xv. 23; 3 Kings xv. 13; 2 Paral. xv. 16; xxix. 16; xxx. 14; Jerem. xxxi. 40); crossed by our Lord (John xviii. 1).

CELESYRIA, the valley between Libanus and Anti-Libanus (1 Mach. x. 69; 2 Mach. iii. 5; iv. 4; viii. 8, 11).

CEL'IBACY, its excellence and advantages (1 Cor. vii. 7-9, 32, 34, 38).

CENCH'RA, the port of Corinth. St. Paul shaved his head here in fulfilment of a vow (Acts xviii. 18); he addresses the church there (Rom. xvi. 1).

CENDEBE'US, general of Antiochus Sidetes, who put him in command of the sea-coast, with orders to fortify Gedor and attack the Jews (1 Mach. xv. 38-41); Judas and John routed him near Modin (xvi. 1-10).

CEN'ERETH, a town in Nephthali (Jos. xix. 35; xi. 2; xii. 3; Deut. iii. 17); and a lake called also Genesar (1 Mach. xi. 67); also Genesareth, and Sea of Galilee (Matt. iv. 18).

CEN'EZITES, ancient inhabitants of Chanaan (Gen. xv. 19).

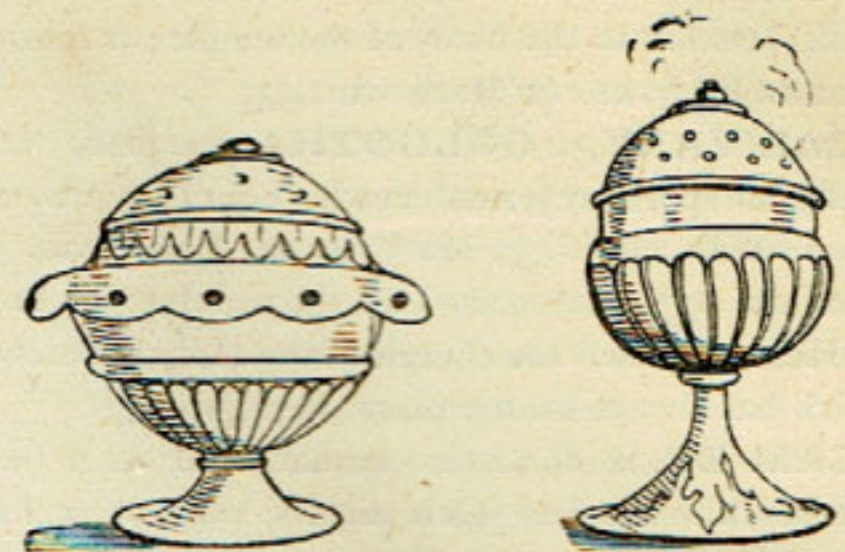


AN EASTERN CARAVAN.

CEN'SERS, vessels used for burning incense (Lev. x. 1; xvi. 12; Num. xvi. 37; 3 Kings vii. 50; Heb. ix. 4; Apoc. viii. 3).

CENTU'RION, a Roman officer commanding

a hundred men. One obtains of our Lord the cure of his servant (Luke vii. 6); his faith praised (9); another confesses the divinity of Christ (Mark xv. 39; Luke xxiii. 47).



CENSERS.

CE'PHAS, a Syriac word meaning rock, which our Lord gave to Simon as his name. The Greek word for rock, Petra, being feminine, the name became in that language Petros, in Latin Petrus, it being contrary to custom to give a feminine name to a man (John i. 42). St. Paul uses the name Cephas apparently for St. Peter (1 Cor. ix. 5; xv. 5); whether for him in Gal. ii. 9, 14, is disputed.

CE'PHAS, a disciple of St. Paul at Corinth (1 Cor. i. 12; iii. 22).

CERAS'TES, the horned adder. The word translated serpent, in Gen. xlix. 17, is in the Vulgate Cerastes, the name of a well-known and peculiar serpent, and the Hebrew word has the same meaning.

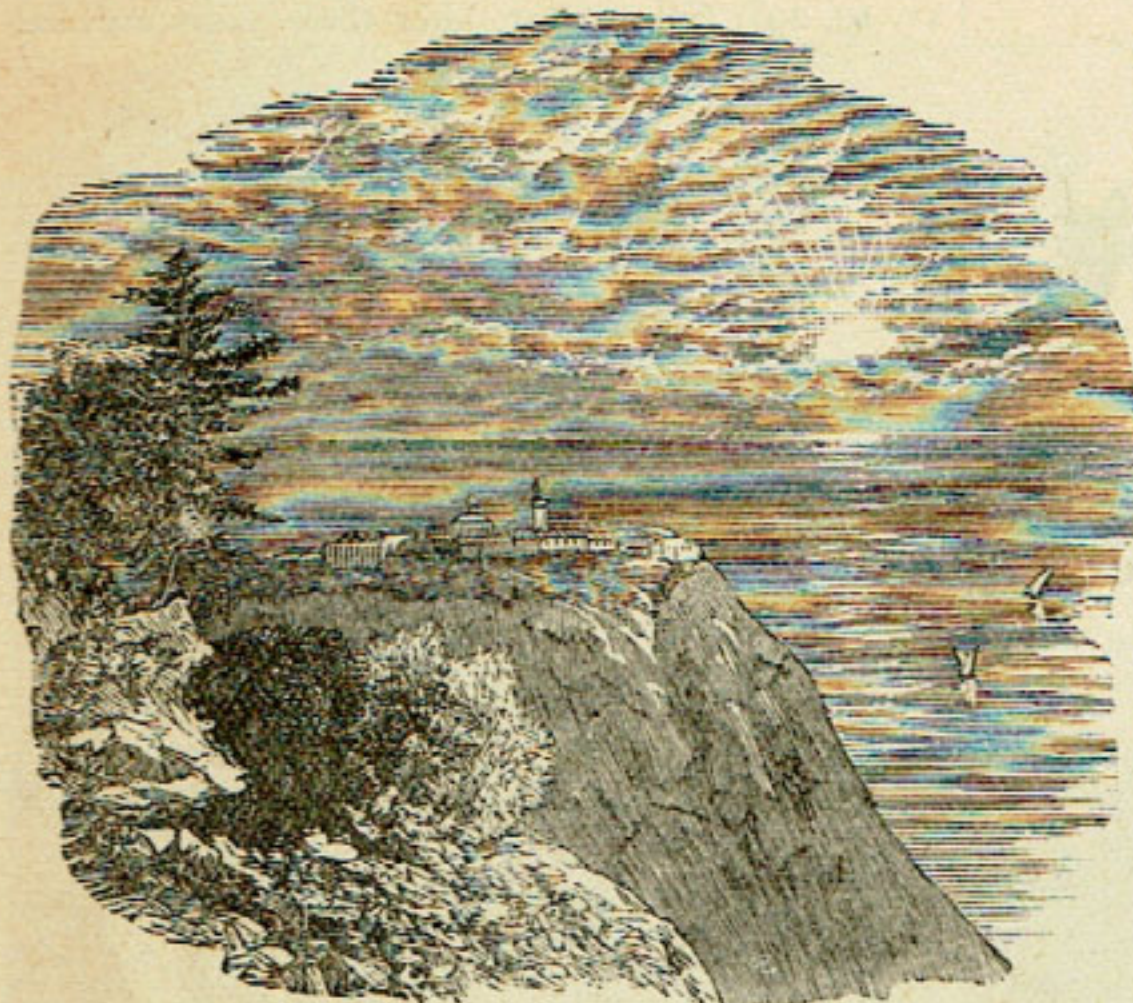
CER'EMONIES were connected with the divine worship, and at last prescribed in detail. Exterior worship (Gen. viii. 20) used by Melchisedec (xiv. 18); the ceremony of circumcision (xvii. 10); connected with the eating of the paschal lamb (Exod. xii., xiii.; Lev. xxiii. 5); used in the consecration of priests (Lev. ix.; xiv.; xxiii.; Num. i. 50; iv.-ix; xv.); prescribed for the singers in the temple (1 Paral. xxiii.); at the dedication of the first temple (3 Kings viii.); of the second (1 Esd. vi.); used at prayer (3 Kings viii. 22; xvii.; 1 Cor. xi. 4); ceremonies are signs of things to come (Exod. xiii. 9; Num. xv. 39; Ezech. xx. 12; 1 Cor. x. 11; 2 Cor. iii. 13; Heb. vii.; viii. 5; ix. 1; x. 1).

CER'ETHI, supposed to be a tribe of Philistines (1 Kings xxx. 14); some of whom were in David's bodyguard (2 Kings viii. 18; xv. 18; xx. 7; 3 Kings i.; 4 Kings xi. 19; 1 Paral. xviii. 17).

CETH'IM, son of Javan (Gen. x. 4; 1 Paral. vii. 1); the term is used for Macedonia (1 Mach. i. 1; Isai. xxiii. 1, 12; Jer. ii. 10); and Ceteans for Macedonians (viii. 5).

CETU'RA, second wife of Abraham, who bore him Zamran, Jecsan, Madan, Madian, Jesboc, and Sue (Gen. xxv. 1, 2; 1 Paral. i. 32).

CHAB'UL, land of, a term given by Hiram, king of Tyre, to twenty cities in Galilee ceded him by Solomon (3 Kings ix. 13).



MOUNT CARMEL AND ITS CONVENT.

Carmel (4 Kings ii. 25; iv. 25); its beauty is often referred to (4 Kings xix. 23, 24; Cant. vii. 5; Isai. xvi. 10; xxxv. 2; Jerem. xlvi. 18; Nahum i. 4).

CAR'PUS, disciple of St. Paul at Troas (2 Tim. iv. 13).

CARTHAGIN'IANs, inhabitants of the great city of Carthage, in the part of Africa now called Tunis (Ezech. xxvii. 12).

CAR'THA in Zabulon (Jos. xxi. 34), Carthan in Nephthali (32), Levitical cities.

CAS'LEU, a Jewish month, corresponding nearly to November (2 Esd. i. 1; Zach. vii. 1); on the 15th Antiochus Epiphanes profaned the temple (1 Mach. i. 57); Judas Machabeus purified and rededicated it on the 25th (2 Mach. i. 18); and established a festival observed by our Lord (John x. 22); and still kept by the Jews. The miraculous fire of Nehemias was also commemorated in this month (2 Mach. i. 18-22).

CAS'PHIN, a city taken with great slaughter by Judas Machabeus (2 Mach. xii. 13-16).

CAS'SIA, an aromatic used in the holy oil by Moses (Ex. xxx. 24); mentioned by David (Ps. xlv. 9).

CAS'SIA, Job's second daughter (xlii. 14).

CAST'ING OF METALS (2 Paral. iv. 17).

CAT, a domestic animal, mentioned only in Baruch (vi. 21).

CATERPILLAR (Bruchus), (2 Paral. vi. 28; Jer. li. 27).

CATHOLIC EPISTLES. That of St. James, the two of St. Peter, three of St. John, and one of St. Jude, are so called from being addressed to all the faithful. They refute the heresies of Simon, Nicolas, Cerinthus, and others.

CAVES, celebrated; that to which Lot retired (Gen. xix. 30); the double cave at Hebron, where Sara was buried (Gen. xxiii. 17); also Abraham (xxv. 9); the cave of Odollam, to which David fled (1 Kings xxii. 1; 2 Kings xxiii. 13; 1

CHAB'RI and **CHARMI**, priests in Bethulia (Judith viii. 9).

CHAINS. Samson was taken to Gaza in chains (Judg. xvi. 21); Sedecias to Babylon (4 Kings xxv. 7); Manasses (2 Paral. xxxiii. 11); God took the chains off the neck of Israel (Lev. xxvi. 13); we are to put our neck into the chains of wisdom (Ecclus. vi. 25); Jeremias ordered to put chains on his neck (xxvii. 2).

CHAIN of gold as an ornament for the neck (Gen. xli. 42; Prov. i. 9; Dan. v. 7; Ezech. xvi. 11; Isai. iii. 19).

CHALAN'NE, a city in Sennaar built by Nimrod (Gen. x. 10).

CHALCED'ONY, a precious stone (Apoc. xxi. 19).

CHAL'DE'A, the southern part of Babylonia (Jer. i. 11; Ezech. xi. 12; xxiii. 13). Abraham was born at Ur, in the land of the Chaldees (Gen. xi. 28).

CHAL'DEES, the people of Chaldea (Gen. xi. 1; 4 Kings xxiv. 2; 2 Paral. xxxvi. 1; 1 Esd. v. 2; 2 Esd. ix. 1; Isai. xlii. 1; xliii. 1; xlvii. 1; Jer. xxi. 1; xxii. 1; xxiv. 1; xxxii. 1; Ezech. i. 3, etc.; Dan. i. 4, etc.; Acts vii. 4).

CHAM, son of Noe (Gen. v. 31); his sin (ix. 22); Chanaan, his son, cursed (25); his posterity (x. 6-20); his sons were Chus, Mesraim, Phuth, and Chanaan (6); Egypt is called the land of Cham (Ps. lxxvii. 51; civ. 23; cv. 22).

CHA'MAAM, son of Berzellai, honored by David (2 Kings xix. 37-40).

CHAM'OIS, a clean animal, allowed to be eaten (Deut. xiv. 5).

xi. 17); Josias destroyed its temple (4 Kings xxiii. 13).

CHA'NAAN, grandson of Noe, cursed by him (Gen. ix. 25).

CHA'NAAN, land of, praised for its fertility (Deut. xi. 10; Exod. iii. 8); God promises it to Abraham and his seed (Gen. xii. 7; xvii. 8); renews the promise to Jacob (xxxv. 12); Moses leads the people out of Egypt to occupy it (Ex. xii. 1; Deut. xxxiv. 1); Josue and Caleb report in favor of it, but the people mislabeled refuse to enter it, and die in the desert (Num. xiv. 6-38); Josue leads them into it (Jos. i. 1); divisions of (Gen. x. 19; Ex. xxiii. 31; Num. xxvi. 52; xxxiii. 54; xxxiv. 1; Josue xiii. 1; Ezech. xlvii. 13).

CHA'NAAN, woman of, obtains of our Lord the cure of her daughter (Matt. xv. 22).

CHANANE'AN, Simon, the apostle (Matt. x. 4).

CHARACA, inhabited by Jews called Tabianites (2 Mach. xii. 17).

CHARA'DRION, a bird forbidden as food (Lev. xi. 19; Deut. xiv. 18).

CHA'RAN or **HARAN**, a city in Mesopotamia where Abraham resided after leaving Ur (Gen. xi. 31-32; Acts vii. 2); Jacob fled to it (Gen. xxvii. 43; xxviii. 10; Judith v. 9).

CHAR'CAMIS, on the Euphrates, battles at (Isaias x. 9; 2 Paral. xxxv. 20; Jerem. xlv. 2).

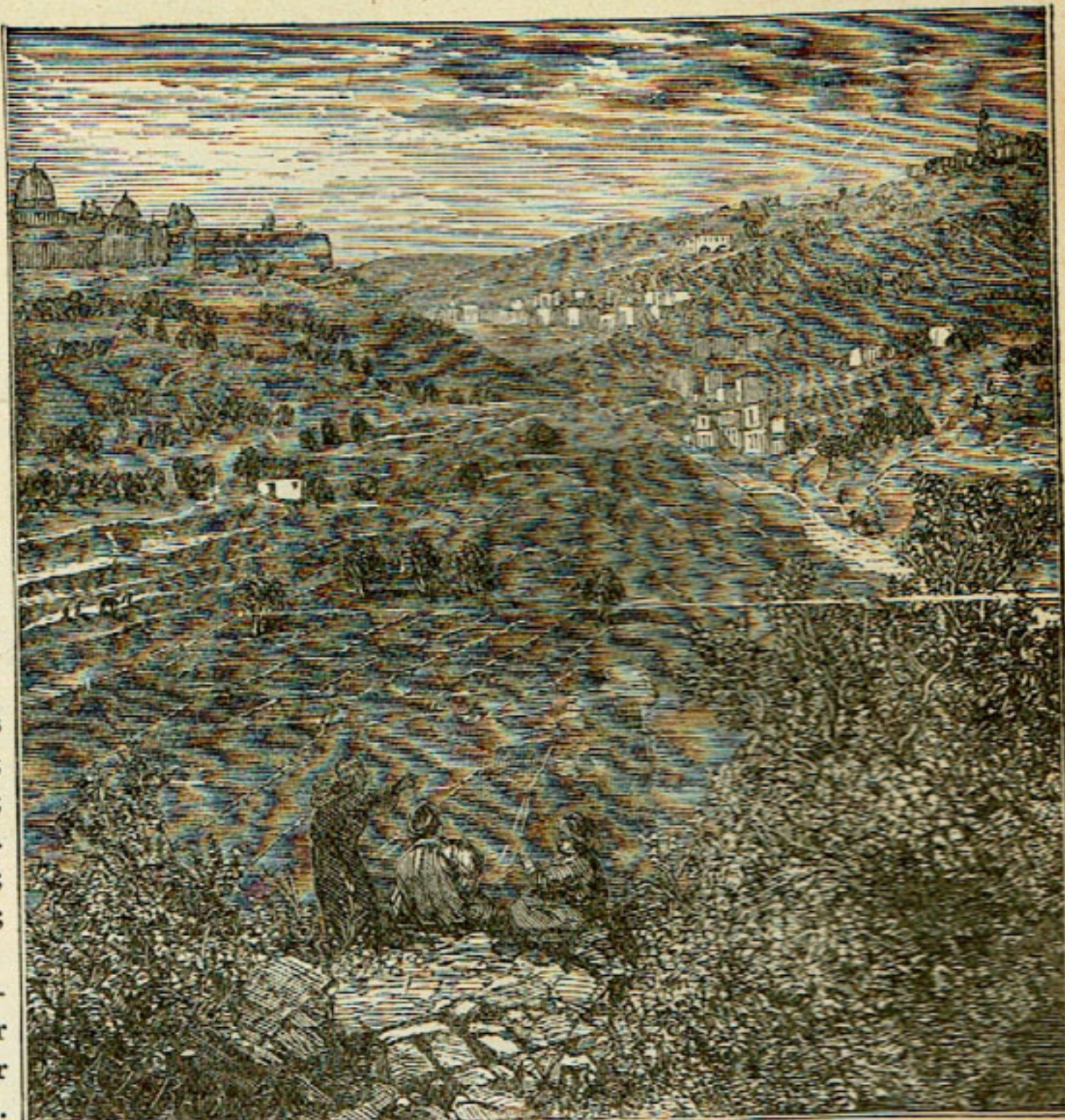
CHAR'IOTS used in war, Pharaoh's, overwhelmed in Red Sea (Ex. xiv. 7); used by Chanaanites at Merom (Jos. xi. 9); armed with scythes (2 Mach. xiii. 2; Judg. i. 19); of iron (Jos. xvii. 16); Sisara had nine hundred (Judg. iv. 3); captured by David (1 Paral. xviii. 4; 2 Kings viii. 4); Solomon's (3 Kings ix. 19, 22; x. 26); Josias mortally wounded in his chariot, removed to another (2 Paral. xxxv. 24); Elias the prophet carried off in a chariot of fire (4 Kings ii. 11); chariots seen in visions (Ezech. x. 1; Zach. vi. 1-8).

CHAR'ITY, a summary of the law (Matt. xxii. 37-39); Rom. xii. 9); superior to faith (1 Cor. xiii. 13); superior to sacrifices (Matt. xii. 7); is the bond of perfection (Col. iii. 14); charity covers sins (Prov. x. 12); is the

end of the commandments (1 Tim. i. 5).

CHAS'LUIM, son of Mesraim (Gen. x. 14).

CHAS'TITY praised (Tob. vi. 16; Judith xv. 11; xvi. 26; Prov. xxii. 11; Wisd. iii. 13; iv. 1; vi.



THE VALLEY OF THE CEDRON.

20; Ecclesiasticus vii. 28; xxvi. 20; Isai. i. 16; Zach. ix. 17).

CHEL'EAB, son of David by Abigail (2 Kings iii. 3); called Daniel (1 Paral. iii. 1).

CHEL'ION, son of Noemi (Ruth i. 1-9).

CHEL'MON, a city over against Esdraelon (Judith vii. 3).

CHER'OGRYLLUS, the rabbit or hedge-hog (Lev. xi. 5).

CHER'UBIM, an order of angels. They guard Paradise (Gen. iii. 24); represented on the ark of the covenant (Ex. xxv. 18; Ps. lxxix. 2; Ezech. xli. 18).

CHEST used for offerings for the reparation of the temple (4 Kings xii. 9, 10; Mark xii. 41).

CHILDREN of Hebrews drowned by Pharaoh (Ex. i. 22); the firstborn of the Egyptians struck dead (xi. 5); wicked children devoured by bears (4 Kings ii. 24); children of Bethlehem massacred by order of Herod (Matt. ii. 16); children blessed by our Lord (Mark x. 14; Luke xviii. 16); duty of children to parents (Gen. ix. 23; xxviii. 7; xxviii. 14; Ex. xx. 12; xxi. 17; Levit. xix. 3; Deut. xxi. 18; xxvii. 16; Judges xiv. 1; 1 Kings ii. 22; xxviii. 5; 3 Kings ii. 19; 4 Kings ii. 23; Ecclus. iii. 2; vi. 18; vii. 29; viii. 11; xxii. 3; xxiii. 18; xxv. 10; xxxii. 24; Tobias xiv. 5; Job viii. 4; Prov. i. 8; ix. 1; vi. 20; x. 1; xiii. 1; xv. 20; xix. 26; xxiii. 19; xxviii. 24; xxx. 17; Jer. xxxv. 16; Matt. x. 35; xix. 19; Mark x. 19; Luke ii. 51; Acts vii. 14; Col. iii. 20; 1 Peter v. 5).

CHIM'NEY (Ex. ix. 8) means rather the chafing dish used in warm countries; sinners shall pass like smoke out of a chimney (Osee xiii. 3).

CHLO'E, a Christian woman of Corinth, notices St. Paul of the divisions there (1 Cor. i. 11).

CHO'BAR, a river of Assyria, on the banks of which Ezechiel received the message from God (Ez. i. 1).



CEDAR OF LEBANON.

CHA'MOS, a god of the Moabites (Num. xxi. 29); Solomon worshipped it in his old age (3 Kings

xi. 7).

CHAS'LUIM, son of Mesraim (Gen. x. 14).

CHOD'CHOD, the Hebrew name for some precious stone (Ezech. xxvii. 16); perhaps jasper (Isai. liv. 12).

CHODOR'LAHOMOR, king of the Elamites,

xxxiii. 15; Bar. iii. 38; Ezech. xxxiv. 23; xxxvii. 24; Dan. ii. 44; vii. 13; ix. 25; Osee iii. 5; Joel ii. 23; Amos ix. 11; Abdias i. 21; Jonas ii. 1; Micheas v. 2; Nahum i. 15; Habacuc iii. 13;

Sophonias iii. 15; Aggeus ii. 8; Zacharias ii. 10; iii. 8; vi. 12; Malachias iii. 1). He was foretold not only in general, but in detail. He was to be born of a virgin (Isaias vii. 14); of the house of David (Isaias xi. 1); in Bethlehem (Mich. v. 2); his passion prefigured in Isaac (Gen. xxii. 2); foretold (Ps. xxi.; Isai. liii.; Dan. ix. 26); his resurrection foretold (Ps. xv. 10); prefigured (Jonas ii. 1); his ascension foretold (Ps. xlv. 6; lxxvii. 19); he was announced by an angel (Luke i. 31); born at Bethlehem (Matt. ii. 1; John vii. 42; Mich. v. 2); of the Virgin Mary (Matt. i. 23; Luke ii. 7); an-

xxix. 6; ix. 1; Matt. iv. 16; Luke ii. 32; John i. 4; iii. 19; viii. 12; ix. 5; xii. 35; 1 John ii. 8).

CHRYSO'LITE, a precious stone, the tenth in the rational (Exod. xxviii. 20; xxxix. 13; Apoc. xxi. 20; Ezech. x. 9; Dan. x. 6).

CHRYSO'OPRASE, a precious stone of greenish color (Apoc. xxi. 20).

CHUB, a land near Egypt (Ezec. xxx. 5).



WAR CHARIOTS.

one of the four kings who attacked the Pentapolis, and were pursued by Abraham (Gen. xiv.)

CHOIRS (2 Kings vi. 12; 2 Esd. xii. 31).

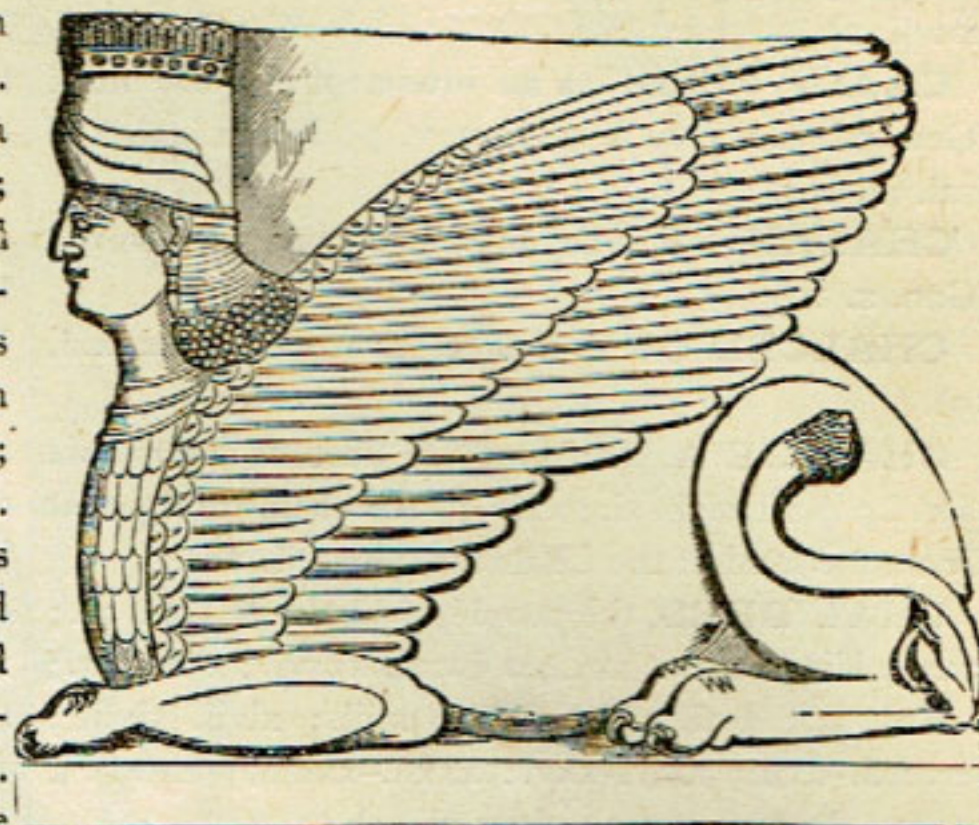
CHONE'NIAS, chief of the Levites, a skilful musician, directed the music when the ark of the covenant was brought to Jerusalem (1 Paral. xv. 22).

CHRIST'IAN, a disciple of Jesus Christ. The name was first given at Antioch (Acts xi. 26); they called each other brethren (Acts x. 23); the faithful (Ephes. i. 1); the saints (Acts xxvi. 10); believers (Acts iv. 32).

CHRIST, the anointed one (1 Kings ii. 10); David the Christ of the God of Jacob (2 Kings xxiii. 1; Ps. ii. 2; lxxxiii. 10; Lament. iv. 20; Hab. ii. 13).

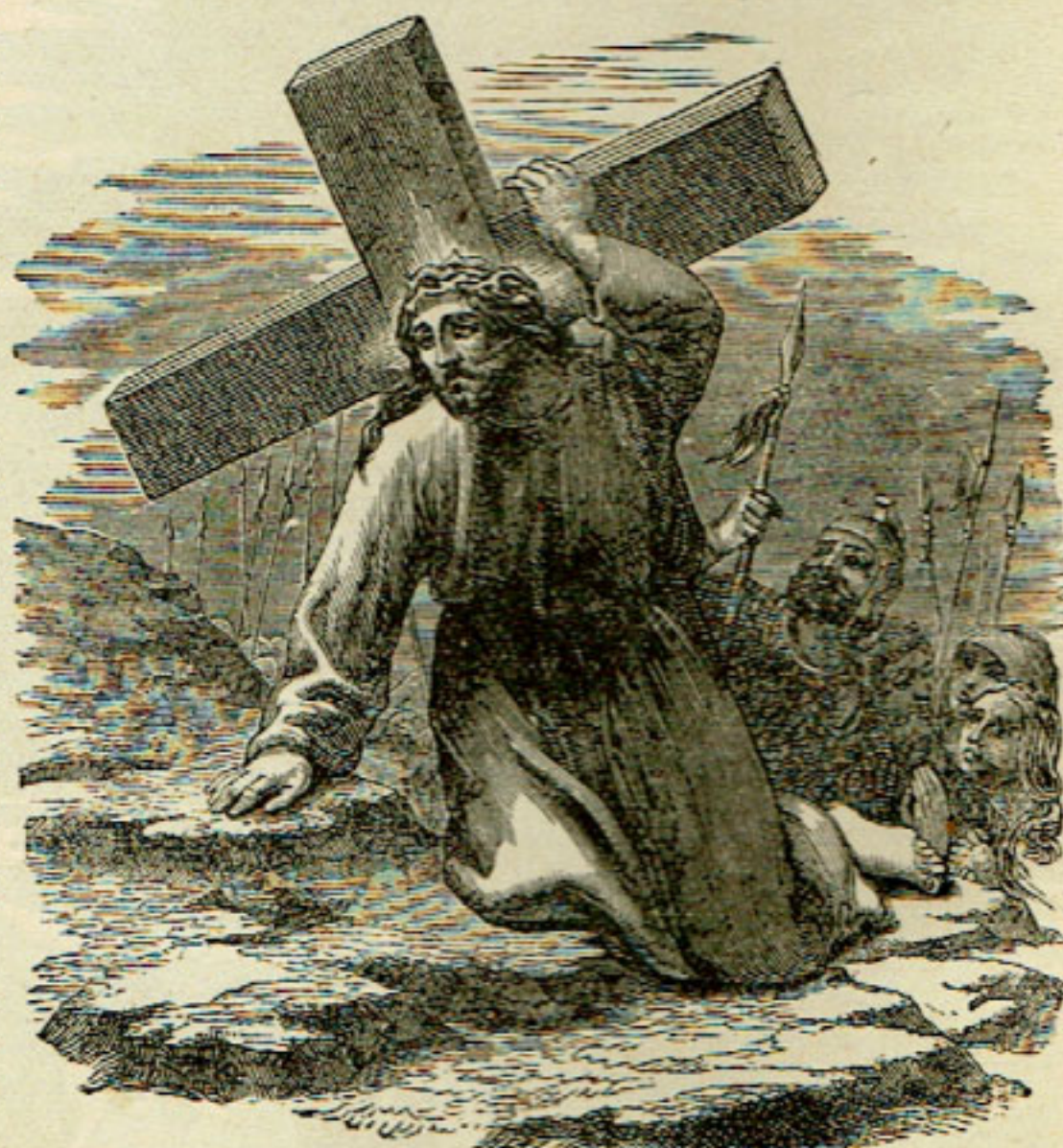
CHRIST JESUS, the name of our Redeemer, Jesus being the Hebrew for Saviour, and Christ a Greek word meaning anointed. He is truly God, Creator of all things (John i. 3; Eph. iii. 9; Col. i. 16; Heb. i. 2); eternal (John xii. 34); one with the Father (John x. 30; xiv. 10; xvii. 21); truly the Son of God (Matt. xiv. 33; xvii. 5; Mark i. 11; v. 7; ix. 6; xv. 39; Luke i. 32, 35; iii. 22; John i. 1-34; vi. 70; ix. 35; xi. 27; xix. 7); the Word made flesh and truly man (John i. 14; Col. ii. 9; 1 Tim. iii. 16; 1 John iv. 2; Matt. i. 23; Luke ii. 7); he is the mighty King of kings (Ps. ii. 6; xxi. 29; Ezech. xxxvii. 24; Col. ii. 10; 1 Tim. vi. 15; Apoc. i. 5; xvii. 14); all things have been subjected to him (Isaias ix. 6; Matt. xxviii. 18; Luke x. 22; John iii. 35; xvii. 2; Eph. i. 22). He is the Redeemer promised to Adam (Gen. iii. 15); to Abraham (Gen. xii. 3; xvii. 19; xxii. 18); to Isaac (xxvi. 4); to Jacob (xxviii. 14); to Judah (xlix. 10); foretold by Balaam (Num. xxiv. 17); by Moses (Deut. xviii. 18); by Anna (1 Kings ii. 10; by Nathan (2 Kings vii. 13); by David (Ps. ii., xxi., cix.); by Isaias (vii. 14; ix. 6; xi. 1; xxviii. 16; xl. 9; xlii. 1; xlv. 8; xlv. 13; xlix. 1; lii. 10; liii.; lix. 20; l. 1; lxii. 11; Jerem. xxiii. 5; xxx. 9; xxxi. 22;

nounced by angels to the shepherds (Luke ii. 9); circumcised (Luke ii. 21); presented in the temple and recognized as the Messias by Simeon (Luke ii. 30); St. John bears testimony to him (Matt. iii. 11; John i. 29); baptizes him (Luke iii. 21); God the Father acknowledges him (Luke iii. 22; Matt. xvii. 5); he confirms his mission and doctrine by miracles (Matt. iv. 23; viii. 16; Acts x. 38); (see Miracles); he humbled himself to the form of a servant (Phil. ii. 7); bears the sins of all (Isaias liii. 4; 2 Cor. v. 21; Heb. iv. 15; vii. 27; 1 John iii. 5); suffered for us (Matt. xvi. 21; xvii. 12; xx. 18; xxvi. 37; xxvii.; Mark viii. 31; ix. 30; xv. Luke xvii. 25; xviii. 31; xxiii.; John xviii.-xix.; Acts iii. 18; viii. 32; xvii. 3; Rom. viii. 32; Heb. ix. 28; xiii. 12; 1 Pet. ii. 21; iv. 1); he is betrayed by Judas (Matt. xxvi. 14; Mark xiv. 10; Luke xxii. 3; John xiii. 2); condemned by Caiaphas (Matt. xxvi. 65, 66; Mark xiv. 64; Luke xxii. 71); by Pilate (Matt. xxvii. 26; Mark xv. 15; Luke xxiii. 24; John xix. 16); crucified and buried (Matt. xxvii. 35-49; Mark xv. 24-37; Luke xxiii. 32-46; John xix. 18-30; Acts ii. 23; iv. 10; xiii. 29; Rom. v. 6; vi. 10; viii. 34; xiv. 9; 1 Cor. ii. 2; xv. 3; 2 Cor. v. 15; xiii. 4; 1 Thess. v. 10); rose on the third day (Matt. xxviii. 6; Mark xvi. 6; Luke xxiv. 5; John xx. 9; Acts ii. 24; x. 40; xiii. 30; xvii. 31; Rom. iv. 25; viii. 34; xiv. 9; 1 Cor. xv. 4; 2 Tim. ii. 8); ascended into heaven (Mark xvi. 19; Luke xxii. 69; Acts i. 9; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 13; x. 12; xii. 2; 1 Pet. iii. 22); he will come again to judge the living and the dead (Matt. xvi. 27; xxiv. 30; xxv. 31; Luke xvii. 24; xxi. 27; John v. 22; Acts i. 11; x. 42; Rom. ii. 16; 2 Cor. v. 10; 2 Tim. iv. 8; 1 Pet. iv. 5; Heb. ix. 28; Jude i. 14; Apoc. i. 7; xxii. 12); he is the true light of the world (Isai. ii. 5; ix. 2;



CHALDEAN SCULPTURE. (Layard ii. 348.)

CHURCH, called the kingdom of heaven (Matt. iii. 2; iv. 17; v. 3, 10, 19, 20; x. 7; xiii.; xvi. 19); kingdom of God (Mark i. 15; iv. 11; x. 14; Luke vi. 20; vii. 10; ix.; xi. 20; xxi. 31; xvii. 21; Acts xix. 8); of the Son of man (Matt. xvi. 28); of Christ and of God (Eph. v. 5); the church is a mystical body (1 Cor. xii. 12, 27; Eph. i. 22; iii. 6; iv. 15; v. 23; Col. i.; ii.); the spouse of Christ (1 Cor. xi. 3; 2 Eph. v. 23; Gal. iv. 26; Apoc. xix. 7; xxi. 9); purchased by his blood (Acts xx. 28; 1 Cor. vii. 23; Eph. ii. 13; Col. i. 14; 1 John i. 7; Apoc. i. 5); built on a rock (Matt. xvi. 18); Christ the foundation and corner-stone (Ps. cxvii. 22; Isaias xxviii. 16; Matt. xxi. 42; Acts iv. 11; Rom. ix. 33; 1 Cor. iii. 11; Eph. ii. 20; 1 Pet. ii. 6); the apostles are under him the foundation (Eph. ii. 20; Apoc. xxi.



CHRIST BEARING HIS CROSS.

14); especially St. Peter (Matt. xvi. 18); it is the house of God, the pillar and ground of truth (1 Tim. iii. 15); the gates of hell shall not prevail against it (Matt. xvi. 18); Christ will always be with it (Matt. xxviii. 20); the Holy Ghost will abide with it forever (John xiv. 26); God protects it (Ex. xxi. 21;

xxix. 45; Lev. xxvi. 12; Deut. vii. 21; xxiii. 14; xxvi. 3; 3 Kings vi. 13; Ps. xc. 1; cxxxi. 13; Isai. xii. 10; Jerem. xlv. 28; Matt. xxviii. 20; Luke xxi. 15; John xiv. 23; 2 Cor. vi. 16). The church as the assembly of pastors (Matt. xvi. 19; xviii. 17; John xx. 23); the church as the assembly of the faithful (Num. xix. 20; xx. 4; Ps. xxi. 26; xxv. 12; xxxiv. 18; cvi. 32; cxlix. 1; Matt. xvi. 18; Acts v. 11; viii. 1; xvi. 5; Rom. xvi. 16, 23; 1 Cor. vi. 4; xi. 16; xii. 28; xiv. 5; 2 Cor. viii. 18, 23; xi. 8; xii. 13; Eph. v. 23; Philip. iv. 15; 1 Tim. iii. 5; James v. 14; Apoc. i. 11; xxii. 16).

CHURCH/ES of Asia designated by seven candlesticks shown to St. John (Apoc. i. 20); what is written to them (ii., iii.).

CHUS, son of Cham and father of Nemrod (Gen. x. 4-8; 1 Paral. i. 8-10).

CHU'SA, Herod's steward, whose wife Joanna ministered to our Lord (Luke viii. 3).

CHU-SA'I of Arach, a friend of David (2 Kings xv. 32).

CHU'-SAN RA-SATH'-AIM, king of Syria, overthrown by Othoniel (Judges iii. 10).

CIN'-ITES, nation dwelling west of the Dead Sea (Judges i. 16; 1 Paral. ii. 55; Num. xxiv. 21); in the time of Saul they were mingled with the Amalecites (1 Kings xv. 6); they were made captives by the Assyrians (Num. xxiv. 22).

CIN'NAMON, a spice used in the holy oil of unction (Ex. xxx. 23); mentioned Cant. iv. 14.

CIRCUMCIS'ION, a rite ordained by God as a sign of his covenant with Abraham (Gen. xvii. 10; Acts vii. 8); every male child was to be circumcised on the eighth day on pain of death (Lev. xii. 3; John vii. 22, 23); slaves also were circumcised (Gen. xvii. 12, 13; Ex. xii. 44); Moses neglecting to circumcise his son was menaced with death (Ex. iv. 24); Achior is circumcised after the defeat of Holofernes (Judith xiv. 6); Antiochus forbids it (1 Mach. i. 51); women put to death for performing it (64; 2 Mach. vi. 10); it was performed with stone knives (Ex. iv. 25; Jos. v. 2); St. John Baptist circumcised (Luke i. 59); it was a symbol of mortification of the heart (Deut. x. 16; xxx. 6); Jer. iv. 4; vi. 10; ix. 26; Rom. ii. 25-29; iii. 1; iv. 9; 1 Cor. vii. 18, 19; Eph. ii. 11); some Jews endeavored to undo it (1 Mach. i. 16);

our Lord submitted to be circumcised (Luke ii. 22), and the shedding of his blood is commemorated in a feast of the church; not necessary under the new law (Acts xv. 1-19; Gal. ii. 3; v. 2, 3; vi. 12; Phil. iii. 2, 3; Coloss. ii. 11); though St. Paul circumcised Timothy (xvi. 3).

CIRC'UMSPECTION recommended to Christians (Ephes. v. 15-21).

CIS, father of Saul (1 Kings ix. 1; Acts xiii. 21).

CIS'TERNS, for holding water (Gen. xxxvii. 20, 22, 24, 28, 29; Ex. xxi. 33); (in Challoner, *pit*), (Levit. xi. 36; Deut. vi. 11); a great one in Socho (1 Kings xix. 22); cistern of Sira (2 Kings iii. 26); of Bethlehem (xxiii. 15, 16, etc.); Jeremias compares

CLAUD'IUS LYSIAS, tribune at Jerusalem (Acts xxi. 31); rescues St. Paul (33); orders him to be scourged (xxii. 24); releases him on discovering him to be a Roman citizen (29); sends him to Felix at Caesarea with a letter (xxiii. 23-30).

CLAU'DIA, a convert of St. Paul at Rome (2 Tim. iv. 21).

CLEAN of heart, blessed (Matt. v. 8).

CLEAN and unclean animals (Lev. xi. 2-31; Deut. xiv. 3-21; Acts x. 12); obligation not continued in the new law (Acts xv. 20).

CLEAN'NESS recommended (Matt. xxiii. 25; Luke xi. 39; 2 Cor. vii. 1).

CLEM'ENT, his name written in the Book of Life (Phil. iv. 3); generally regarded as the third successor of St. Peter.

CLEOPA'TRA, wife of Ptolomee Philometor (Esther xi. 1); (2) her daughter married Alexander Bales, king of Syria (1 Mach. x. 57, 58).

CLE'O-PHAS, or Alphæus, father of James, Simon and Jude, the apostles (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13); his wife was one of the holywomen at the crucifixion (John ix. 25); our Lord appeared to him and another disciple on the way to Emmaus, the day of his resurrection (Luke xxiv. 18).

CLOUD. A pillar of cloud pre-

ceded the children of Israel in the desert (Ex. xiii. 21; xiv. 19; xl. 34; Num. ix. 17); it was a type of baptism, according to St. Paul (1 Cor. x. 2). Solomon's temple filled with a cloud, so that the priests could not stand (2 Par. v. 13, 14).

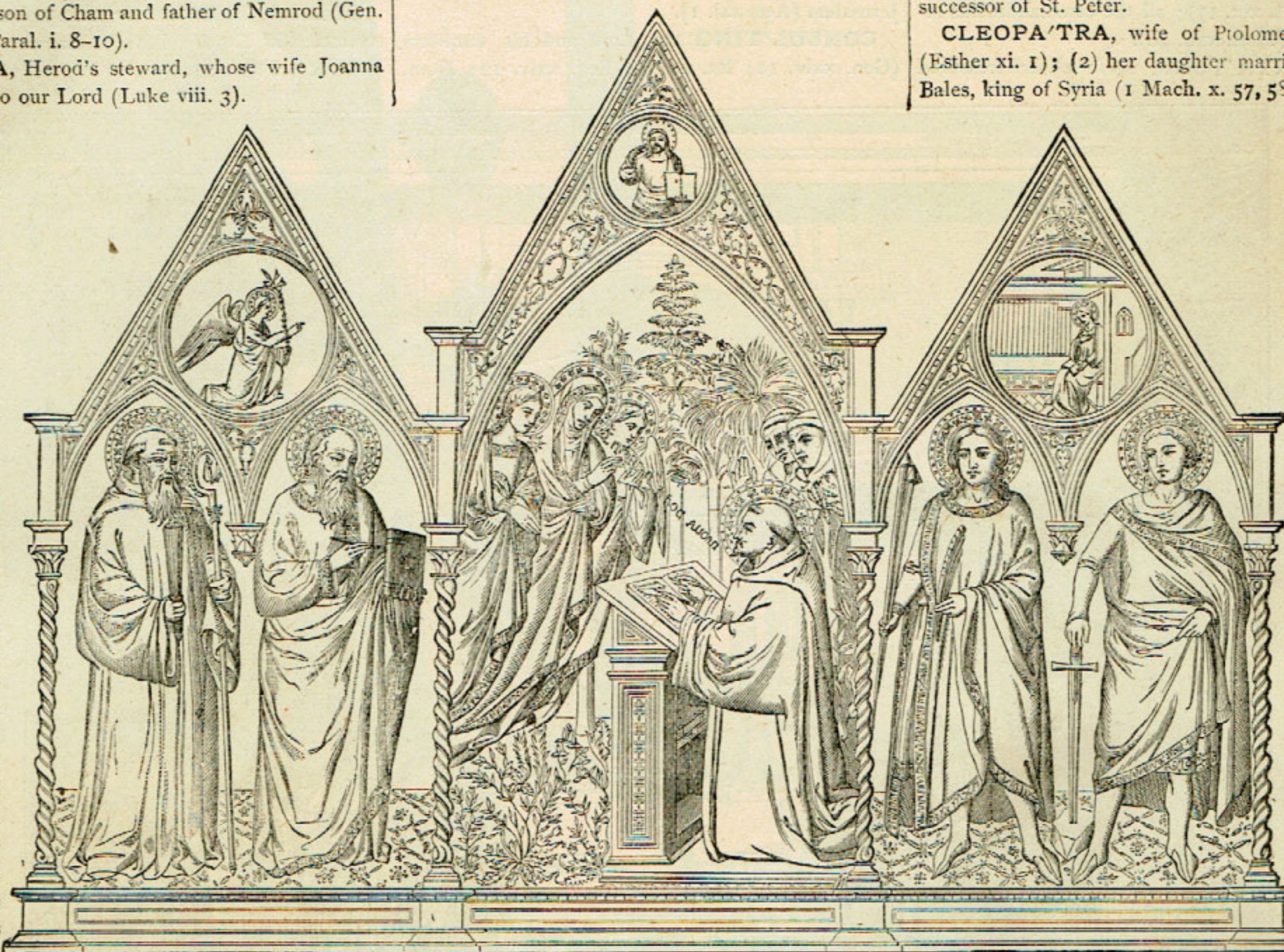
CO'A. Solomon imported horses from it (3 Kings x. 28; 2 Paral. i. 16).

COAT. Joseph's coat of divers colors (Gen. xxxvii. 3); his brethren dip it in blood and send it to Jacob (31, 32); if a man take away thy coat, let thy cloak go also (Matt. v. 40); the seamless coat of our Lord (John xix. 23).

COCK. A cock girded about the loins, cited as a thing that goes well (Prov. xxx. 31); Isaias foretells to Sobna that he shall be carried away as a cock is carried away (Isai. xxii. 17); Peter to deny his Lord before the cock crow (Matt. xxvi. 34; Mark xiv. 30); its crowing (xiii. 35).

COCKLE, a weed (Matt. xiii. 25).

COIN, of the tribute (Matt. xxii. 19).



ST. BERNARD WRITING COMMENTARIES ON THE HOLY SCRIPTURES.

false doctrines to broken cisterns that can hold no water (ii. 13).

CIT'IES, first built by Cain (Gen. iv. 17); Nemrod rules over many (x. 10; xi. 4, 8); cities first governed by kings (xiv. 1); four cities destroyed by fire from heaven (xix. 24); cities of refuge to which involuntary manslaughter might fly, Sichem (1 Paral. vi. 67; Jos. xx. 7); Hebron (Jos. xx. 7; xxi. 13); Bosor, Ramoth, and Gaulon or Golan (Deut. iv. 43; Jos. xx. 8); Cedes (Jos. xx. 7); sacerdotal and Levitical cities (Jos. xxi. 2); cities cursed and given up to the Israelites to be destroyed (Deut. xx. 17); cities which refused passage to them (ii. 30); some preserved from destruction (ii. 19); cities divided by lot among the tribes (Jos. xiii.-xxii.).

CITTERNS, musical instruments (3 Kings x. 12).

CLAUD'IUS, Roman emperor, banishes the Jews from Rome (Acts xviii. 2); famine in his reign (xi. 28).

COCY'TUS, a river, mentioned, Job xxi. 33.

COLOSSE', a city in Phrygia. St. Paul, while a prisoner in Rome, wrote an epistle to the church there (Col. i. 2).

COLOSS'ANS, St. Paul's epistle to the, one of the canonical books of the New Testament (Colos.)

COM'BAT between two bands of twelve, who are all slain (2 Kings ii. 16).

COMMAND'MENTS of God, twice written on stone on Mount Sinai (Ex. xx., xxxi. 18; xxxiv. 28); the first tables broken by Moses on witnessing the idolatry of the people (xxxii. 19); the second tables placed in the ark (xl. 18). The ten commandments (Exod. xx. 1-17; Deut. v. 6-21); to be loved (Ps. cxviii. 40, 127, 131, 159); to be kept if we wish to be saved (Matt. xix. 17); all the commandments reduced to two (Matt. xxii. 40).

COMMENTA'TORS. As the church treasured

and preserved the Bible, most of the early fathers wrote in explanation of the Scriptures. St. Pantenus, a Sicilian, at Alexandria, was the first who devoted himself entirely to it. St. Clement, of Alexandria, a pupil of Pantenus (A. D. 190), wrote eight books of commentaries. Among his successors were Origen, St. Hilary, St. Ambrose, St. Jerome, St. Augustine, St. John Chrysostom, St. Cyril, of Alexandria, Theodoret, St. Isidore,

Cassiodorus, and St. Gregory the Great, who all flourished before the close of the sixth century. Among later commentators of much of the Bible are St. Bede, Walafrid Strabo, Theophylact, St. Thomas Aquinas, St. Bernard, Hugo de Sancto Caro, Nicolas de Lyra, Maldonatus, Cornelius à Lapide, Menochius, Picquigny, and Calmet.

CON'CUBINE, used in the sense of inferior wife (2 Kings iii. 7; xx. 3; 3 Kings xi. 2; 2 Paral. vi. 21).

CONCU'PISCENCE forbidden and punished (Ex. xx. 17; Num. xi. 33; xxi. 5; Jos. vii.; Ecclus. xviii. 30; xix. 1; xlii. 11; Job xxxi. 1; Prov. vi. 25; Matt. v. 28; Mark iv. 19; Gal. v. 16; Col. iii. 5; 1 Thess. iv. 3; 1 Tim. v. 11; 2 Tim. ii. 22; 1 Cor. x. 6; 2 Pet. i. 4; 1 John ii. 16; James i. 14; iv. 1).

CONFESS'ION of sins (Gen. xli. 9; Lev. xvi.

21; xxvi. 40; Num. v. 7; Jos. vii. 19; 2 Kings xxiv. 17; 1 Esd. ix. 6; 2 Esd. ix. 2; Ps. xxxi. 5; xxxvii. 19; Prov. xvi. 3; xviii. 17; xxviii. 13; Ecclus. iv. 25, 31; v. 4; xxii. 27; Dan. ix. 5; Matt. iii. 6; xvi. 19; Luke xi. 4; xviii. 13; James v. 16; 1 John i. 8).

CON'FIRMATION, a sacrament, received by the Apostles at Pentecost (Acts ii.); conferred by them (viii. 17; Heb. vi. 2; Ephes. iv. 30). Its effects (1 Cor. xii. 13; Rom. xii. 6, 7; Eph. iv. 7).

CONFU'SION of tongues at Babel (Gen. xi. 9).

CON'SCIENCE, a good (Prov. xv. 15; Ecclus. xiii. 30; 2 Cor. i. 12; 1 John iii. 21); a guilty conscience (Wis. xvii. 10).

CO'OS, a port reached by St. Paul on his way to Jerusalem (Acts xxi. 1).

CONSUL'TING the Lord and his ministers (Gen. xxiv. 12; Ex. xi. 34; Lev. xxiv. 12; Num.

xviii. 21; Jon. iii. 9; Zach. i. 3; Acts iii. 19; xxv. 18, 20).

CONVER'SION, of three thousand at Pentecost (Acts ii. 41); of five thousand (iv. 4); of the centurions after the crucifixion (Mark xv. 39; Luke xxiii. 47); of the thief crucified with our Lord (42); of Saul (Acts ix. 6); of king Manasses (2 Paral. xxxiii. 12).

CORBO'NA, Corban, gifts offered in the temple (Matt. xxvii. 6, Mark vii. 11).

CORE, a Hebrew measure equal to 75 gallons (Ezech. xlv. 14).

CORE, a Levite, revolts against the authority of Aaron: his punishment (Num. xvi.; xxvi. 10; Ps. cv. 18; Ecclus. xlv. 22).

CORIAN'DER, an aromatic seed, the manna resembled it (Exod. xvi. 31; Num. xi. 7).

COR'INTH, a city in Greece; visited by St. Paul, A. D. 52 (Acts xviii.);

he lodged with Aquila and Priscilla, and preached to the Jews, but finding them obdurate, addressed the Gentiles. He remained here eighteen months, wrote two Epistles to the Thessalonians (Acts xviii. 18). After leaving them, he wrote two Epistles to them (1 Cor., 2 Cor.).

CORIN'TH'ANS, Epistles of St. Paul to the, canonical books of the New Testament.

CCR' MORANT,

a predatory bird (Lev. xi. 17; Deut. xiv. 17).

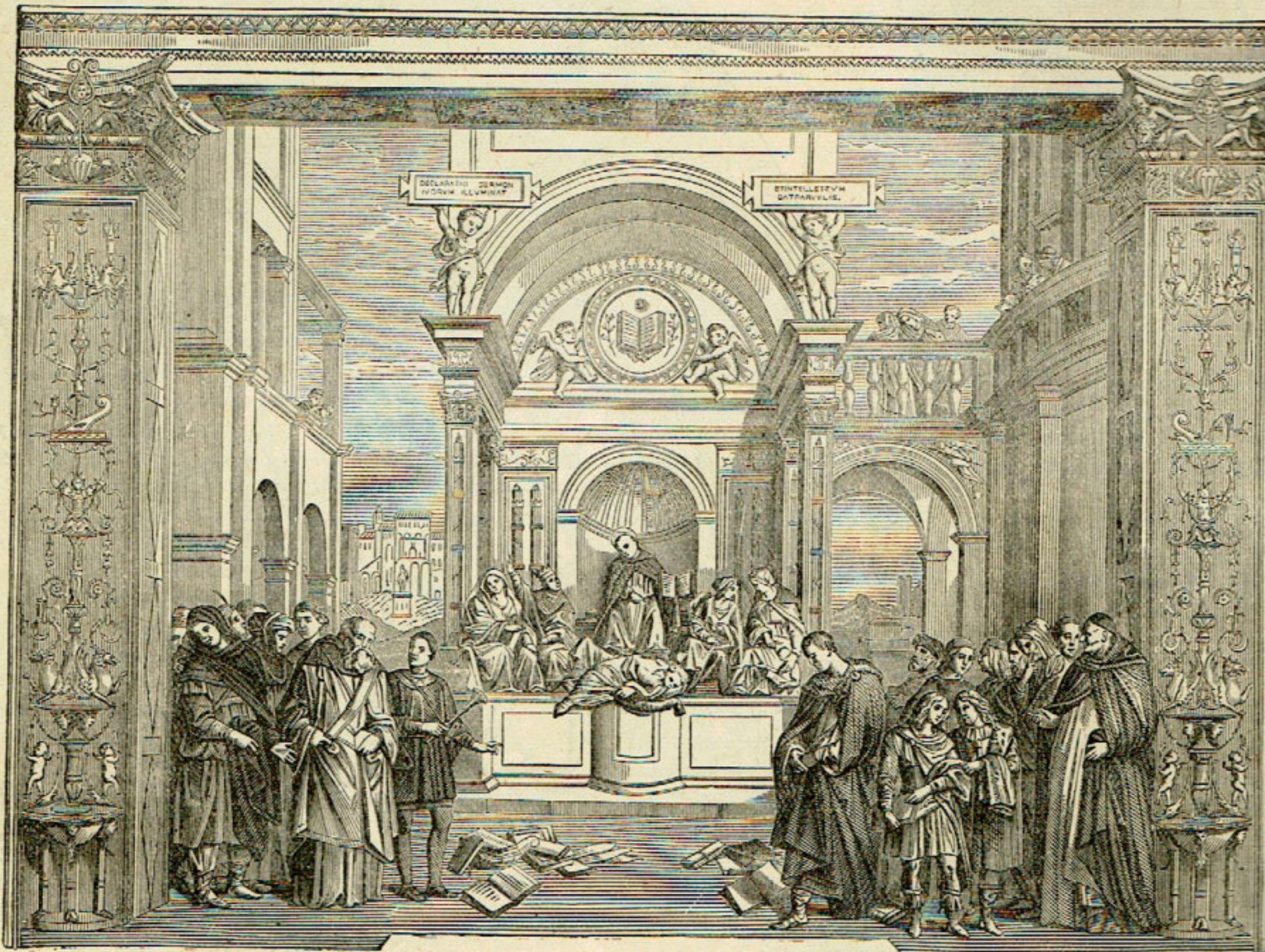
CORNE'LIUS, centurion of the Italian band stationed at Cæsarea, converted by a vision (Acts x. 1-3); instructed and baptized by St. Peter (34-48).

COR'NET, a musical instrument (1 Kings xviii. 6).

COR'NU STIB'II, a Latin translation of Ker-enhappuch, the name of Job's third daughter (Job xlii. 14). It means Horn of Kohl, or stibic stone.

CORPSE, legal uncleanness incurred by touching (Num. xix. 16).

CORRECT'ION, fraternal, shown by example and precept (Gen. xxxvii. 21; Prov. ix. 8; x. 17; xii. 1; xiii. 1; xv. 31; xvii. 10; xxiv. 25; xxv. 12; xxvii. 5; xxviii. 23; Eccles. vii. 6; Ecclus. xx. 1; xxi. 7; Osee iv. 4; Matt. xviii. 15; Gal. ii. 11; 1 Tim. v. 20; 2 Tim. ii. 25; Heb. iii. 13; James v.



THE DISPUTE OF ST. THOMAS AQUINAS, ONE OF THE COMMENTATORS. (After Raphael.)

ix. 8; xv. 34; xxvii. 4; Deut. v.; xvii. 8; Jos. ix. 14; Judg. i. 1; xviii. 5; xx. 18; xxi. 2; 1 Kings x. 22; xxiii. 4; xxx. 8; 2 Kings ii. 1; v. 19; xxi. 1; 3 Kings xiv. 2; xxii. 5; 4 Kings iii. 11; viii. 8; xxii. 13; 2 Paral. xviii. 4; xxxiii. 18; Ps. cxviii. 133; Isai. viii. 11; xxx. 1; xlv. 11; Jerem. xxxvii. 16; xlii. 2; Ezech. xiv. 1; Zach. vii. 2; Job xii. 13; Ecclus. xxviii. 19; Luke xvi. 29).

CONTRADICT'ION, water of (Num. xx. 7).

CONTRIT'ION for sin, its necessity (Jer. vii. 3; Matt. iii. 2; iv. 17; Luke xiii. 3; xxiv. 47; Acts ii. 38; iii. 19; viii. 22; xvii. 30; xx. 21; xxvi. 20; pardon promised to true contrition (Deut. iv. 29; xxx. 2; 1 Kings vii. 3; 2 Paral. vii. 14; xxx. 6; xxxiv. 27; Job xiii. 23; Prov. xxviii. 13; Ecclus. xvii. 23; Isai. i. 16; xxx. 18; lv. 7; lix. 20; Jer. iii. 17; xviii. 8; xxix. 12; xxxi. 18; Ezech.

19), how it should be done (Matt. vii. 3; John viii. 7; Titus ii.).

COROZA'IM, a city in Galilee, on the west shore of the Lake of Tiberias. Jesus Christ wrought many miracles there, but reproaches it with incredulity (Matt. xi. 21; Luke x. 13).

CORRUPTION. The body of Christ did not



CITY OF REFUGE.

undergo (Ps. xv. 10; Jon. ii. 7; Acts ii. 27, 31; xiii. 35, 37).

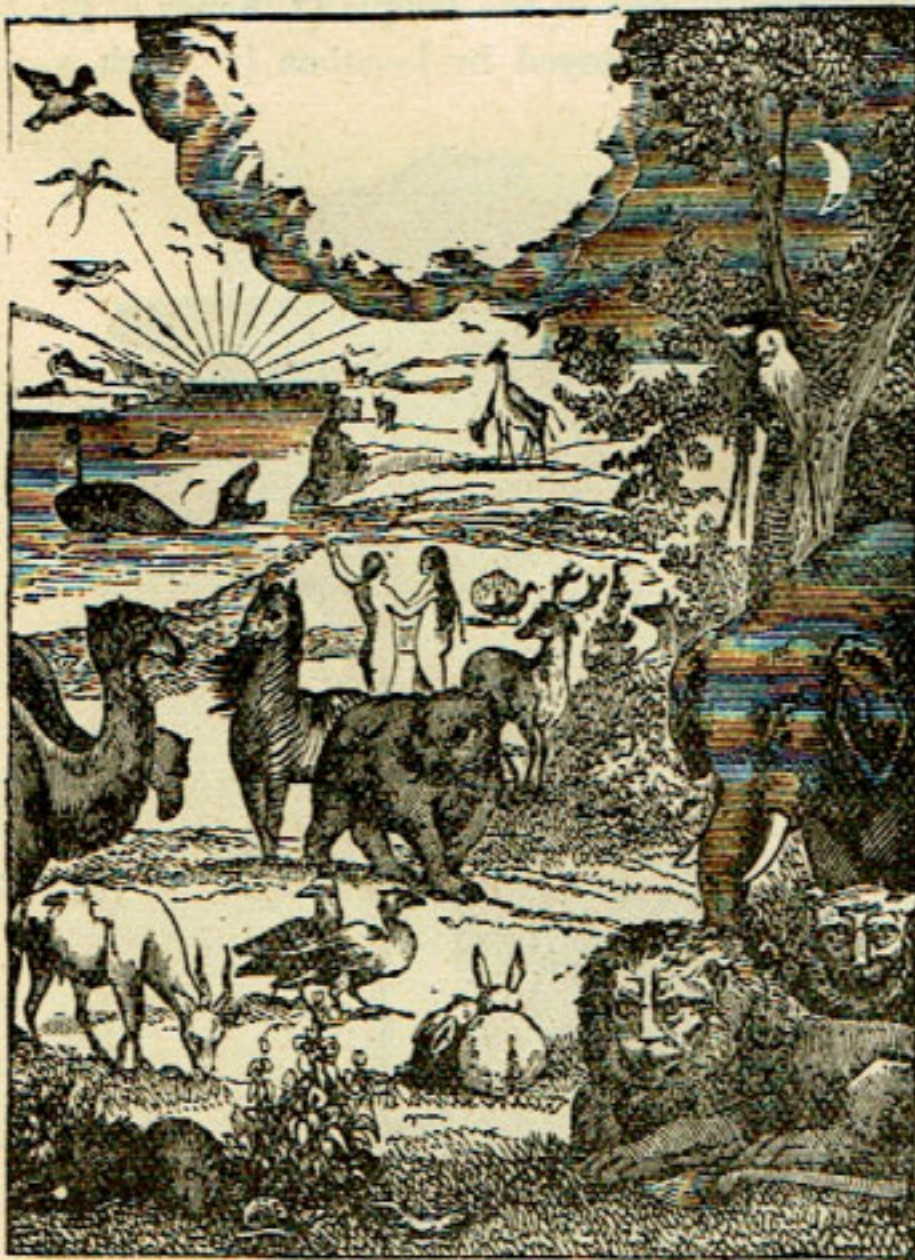
COUNCIL OF JERUSALEM, held by the apostles to decide whether Gentile converts were required to observe the Mosaic law (Acts xv.).

COUNCIL, Jewish court or Sanhedrim (Matt. v. 22; x. 17; Mark xiii. 9).

COUNCIL of a Roman governor (Acts xxv. 12).

COUNSEL of Tobias to his son (Tob. iv.); of the mother of the Machabees to her youngest son (2 Mach. vii. 27).

COURT, an open enclosure (Exod. xxvii. 9; xl. 31; Lev. vi. 16; 3 Kings vi. 36; vii. 12; 4 Kings xxiii. 12; 2 Paral. xxxiii. 5; Matt. xxvi. 58).



THE CREATION.

COVENANT of God with Noe (Gen. vi. 18; ix. 9); with Abraham (Gen. xv. 7; xvii. 2); with Isaac (Gen. xvii. 19; xxvi. 3); with Jacob (xxviii. 13); with the children of Israel (Ex. vi. 4; xix. 5; xxxiv. 27; Lev. xxvi. 1-42; Deut. v. 2; ix. 9; xxvi. 15).

COVETING forbidden (Ex. xx. 17; Deut. v. 21).

COVETOUSNESS. See AVARICE.

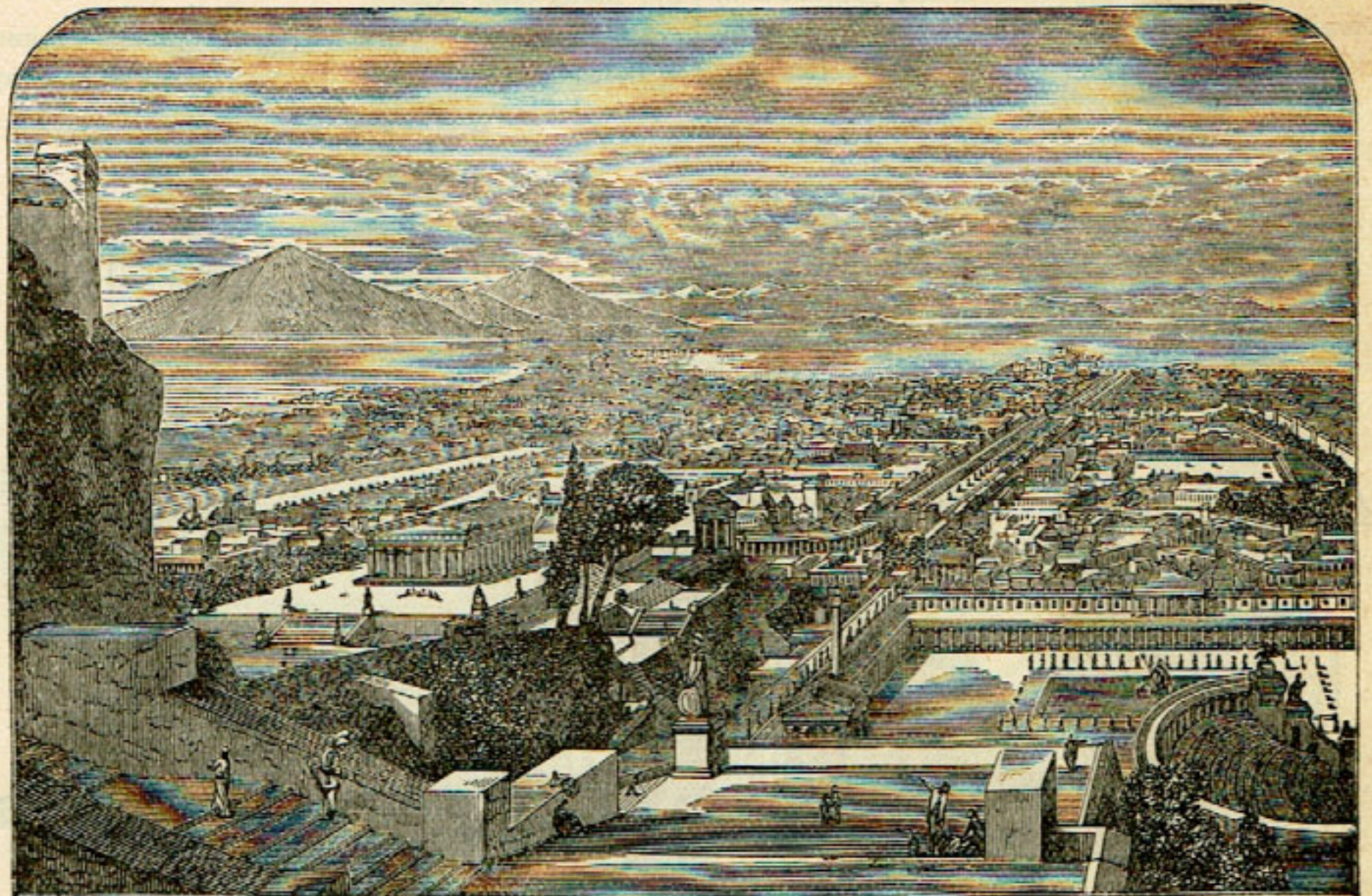
COW, sacrifice of a red cow for sin (Num. xix.; Heb. ix. 13).

COZ'BI, daughter of Sur, prince of the Madianites, killed with Zambri by Eleazar the priest (Num. xxv. 6-15).

CREATION of heaven and earth by God (Gen. i. 1; of man (26); of woman (ii. 21).

i. 5; Heb. xii. 2); they are to be borne patiently and joyfully (Matt. v. 12; x. 26; James i. 2).

CROWN. There was a golden crown surmounting the Ark of the Covenant (Ex. xxv. 11); the high priest wore a crown of gold on his mitre, inscribed



CORINTH.

CRES'CENS, a disciple of St. Paul, who mentions his going to Galatia (2 Tim. iv. 10).

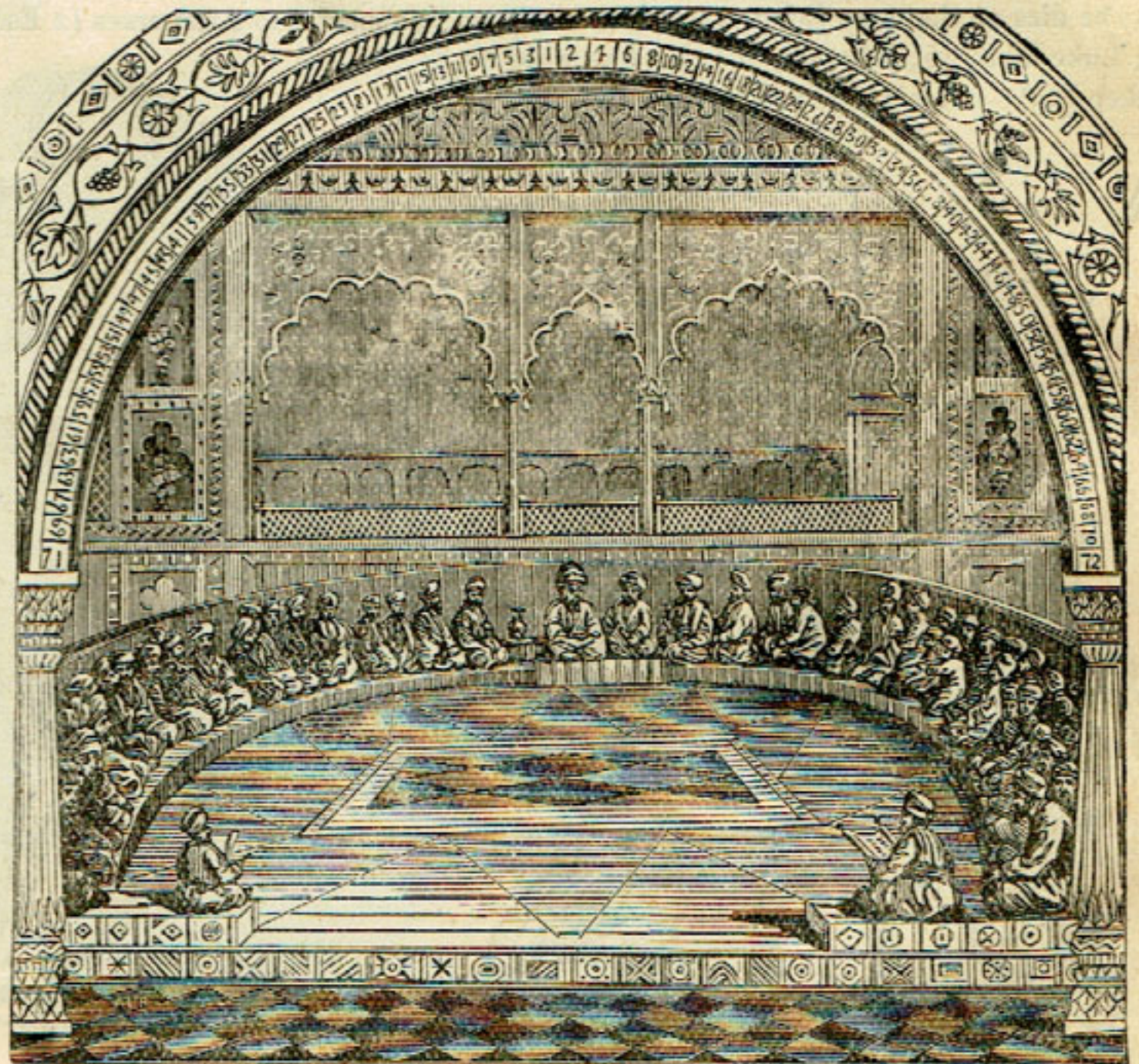
CRETE, an island in the Mediterranean now called Candia (1 Mach. x. 67); St. Paul touched it off Gnidus (Acts xxvii. 7); and ran along to Phenice (12). St. Paul apparently preached there subsequently, and sent Titus as bishop to the island (Titus i. 5).

CRETES, Cretans, inhabitants of Crete (Acts ii. 11); their bad character (Titus i. 12).

CROSS. Our Lord bids his disciples to take up the cross and follow him (Matt. x. 8; xvi. 24; Mark viii. 34; Luke ix. 23; xiv. 27); he foretells his own death on the cross (John xii. 33; Mark viii. 31, 34); he carries his cross to Calvary (Luke xxiii. 26; John xix. 17; Mark xv. 21); the title affixed to the cross (Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38; John xix. 19); he dies on the cross (Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xix. 30).

CROSSES and tribulations, the lot of all who wish to live piously (Ps. xxxiii. 20; Eccles. ii. 1; Matt. xvi. 24; 1 Thess. iii. 3; 2 Tim. iii. 12); the folly of the cross (1 Cor. i. 18); crosses sent to us by God for our good (2 Cor. xi. 30; 1 Pet. iv. 17); crosses lead us to know God (Luke xxiv. 26, 46; John xii. 25; Acts xiv. 21; Rom. viii. 17; 2 Cor. iv. 8; v. 1; Phil. ii. 8; 2 Thess.

"Holiness" (Eccles. xlv. 14; Wis. xviii. 24; Zach. vi. 11); David captured and wore a gold crown set with precious stones, weighing a talent, from Melchom, king of Ammon (2 Kings xii. 30; 1 Paral. xx. 2); Mardochai rides out wearing the crown of Assuerus (Esth. vi. 8; viii. 15); Ptolemee wore two



THE COUNCIL OR SANHEDRIM IN SESSION.

crowns (1 Mach. xi. 13); Alexander Bales sent a gold crown to Jonathan (1 Mach. x. 20); Alcimus gives a gold crown to Demetrius (2 Mach. xiv. 4); idols were crowned (Baruch vi. 9); crowns of gold were placed on the front of the temple at its dedication (1 Mach. iv. 57); the ancients cast their crowns before the throne of God (Apoc. iv. 10).

CROWN of thorns placed on the head of our Lord (John xix. 5).

CRU/CIFIXION, a punishment in Egypt (Gen. xl. 19); Saul's descendants suffer it (2 Kings xxi. 6-13); it was abolished by Constantine.

CRU/CIFIXION of our Lord, preceded by scourging (Matt. xx. 19; Mark xv. 15); he bore his own cross (Mark xv. 21; Luke xxiii. 26; John xix.

CU'BIT, a measure, about nineteen or twenty inches (Gen. vi. 15; Deut. iii. 11, etc.).

CU'CUMBERS, a vegetable for which the Israelites in the desert longed (Num. xi. 5).

CUM'MIN, a plant like fennel (Isai. xxviii. 25, 27; Matt. xxiii. 23).

CUP. Pharaoh's cup (Gen. xl. 11); Joseph's found in Benjamin's sack (Gen. xlv. 5); David takes away

CYM'BALS, musical instruments struck together (2 Kings vi. 5; 1 Paral. xiii. 8; xv. xvi.; xxv. 2 Paral. v.; Ps. cl. 5; 1 Cor. xiii. 1). Egypt is called the land of the flying cymbal (Isai. xviii. 1); alluding to the winged disk so frequent on Egyptian buildings.

CY'PRESS, a tree (Ecclus. xxiv. 17; l. 11; Cant. i. 16).

CY'PRUS, an herb (Cant. i. 13; iv. 13).

CY'PRUS, an island in the Mediterranean. Jews resided there in the days of the Machabees (1 Mac. xv. 23); native place of Barnabas (Acts iv. 36); the gospel preached in (Acts xi. 19); St. Paul visits it A. D. 42 (Acts xiii. 4-13; xv. 39; xxi. 3; xxvii. 4).

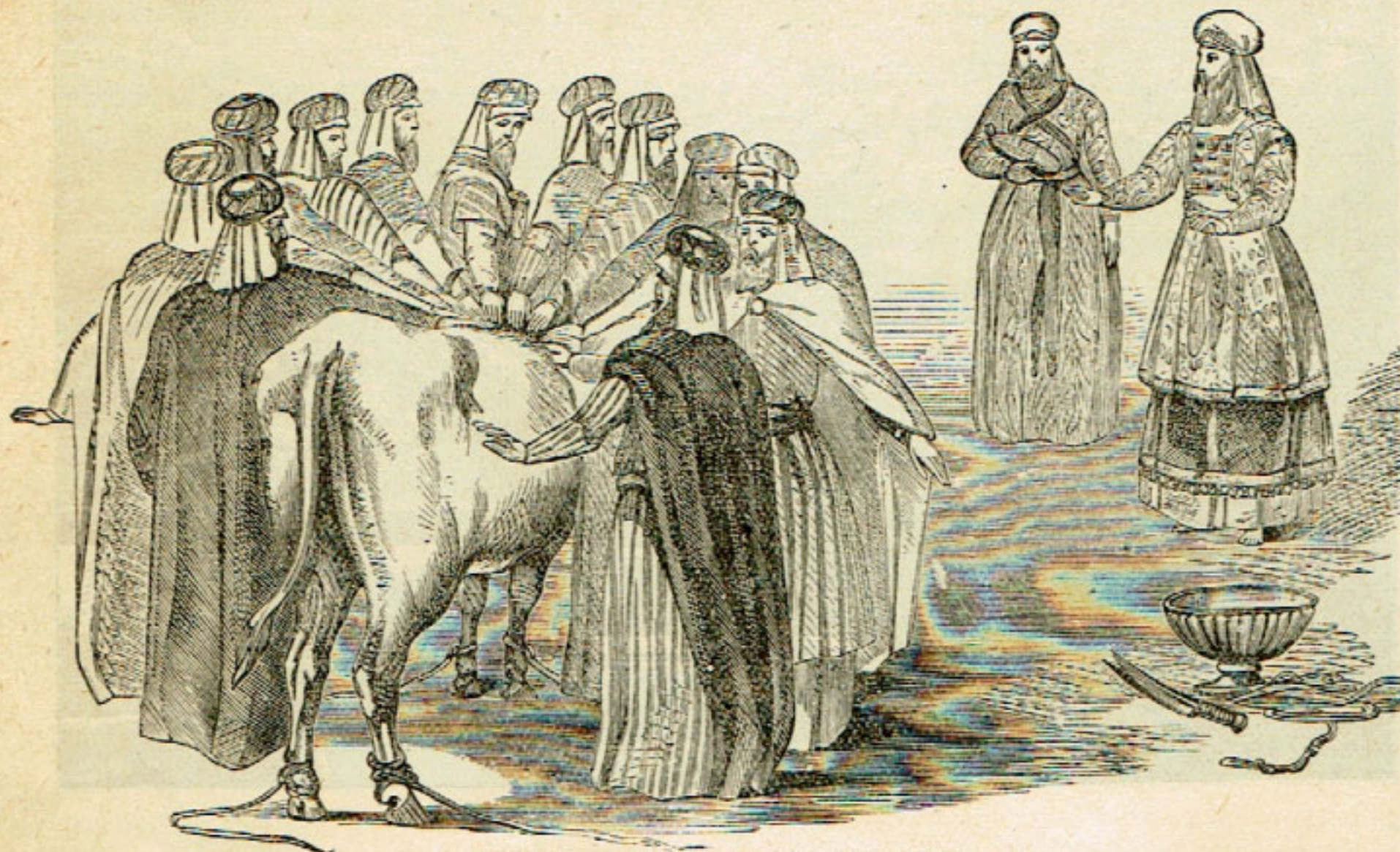
CY'RENE, a city in Africa (Acts ii. 10); a place in Assyria (4 Kings xvi. 9).

CYRENIAN, a native of Cyrene. Simon bore the cross of our Lord (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26); they had a synagogue at Jerusalem (Acts vi. 9); heard the apostles on Pentecost (ii. 10); helped to form the church at Antioch (xi. 20); Lucius, of Cyrene, one of the prophets and doctors there (xiii. 1); is venerated as the first bishop of Cyrene.

CYRI'NUS (Publius Sulpitius Quirinus) takes the census in Judea (Luke ii. 2).

CY'RUS, founder of the Persian monarchy, was announced by Isaias (xliv. 28; xlv. 1); he permits the Jews to return to Judea (2 Paral. xxxvi. 22; 1 Esd. i. 3; Dan. vi. 28; x. 1); he restores the sacred vessels of the temple (v. 7, 14).

DA'GON, the national god of the Philistines, represented as part man and part fish. His principal temples were at Gaza (Judges xvi. 21, 30); and Azotus (1 Kings v. 5, 6; 1 Paral. x. 10); the idol in the latter was overthrown when the Ark of the Covenant was placed in the temple (1 Kings v. 5); this temple was destroyed by Jonathan (1 Mach. x. 83; xi. 4).

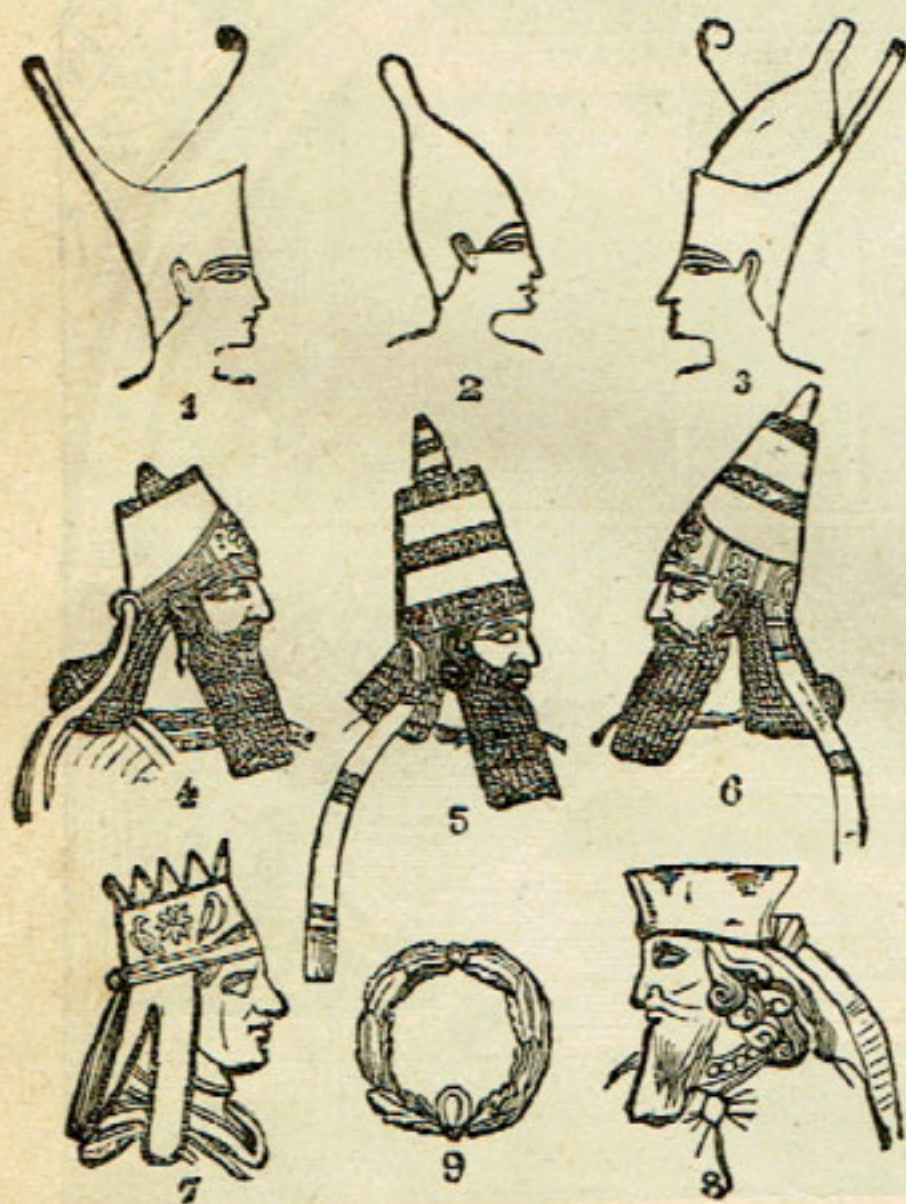


SACRIFICE OF A RED COW FOR SIN.

17); was stripped of his garments on which the soldiers cast lots (Matt. xxvii. 35); nailed to the cross and set up between two thieves (Isai. liii. 12); watched by a centurion and a band of soldiers (Matt. xxvii. 54; Mark xv. 45; Luke xxiii. 47; John xix. 23); he dies on the cross (Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xix. 30); his legs were not broken (33); but his side was opened with a spear

Saul's cup (1 Kings xxvi. 12); Babylon compared to a golden cup (Jerem. li. 7); golden cup of abominations (Apoc. xvii. 4).

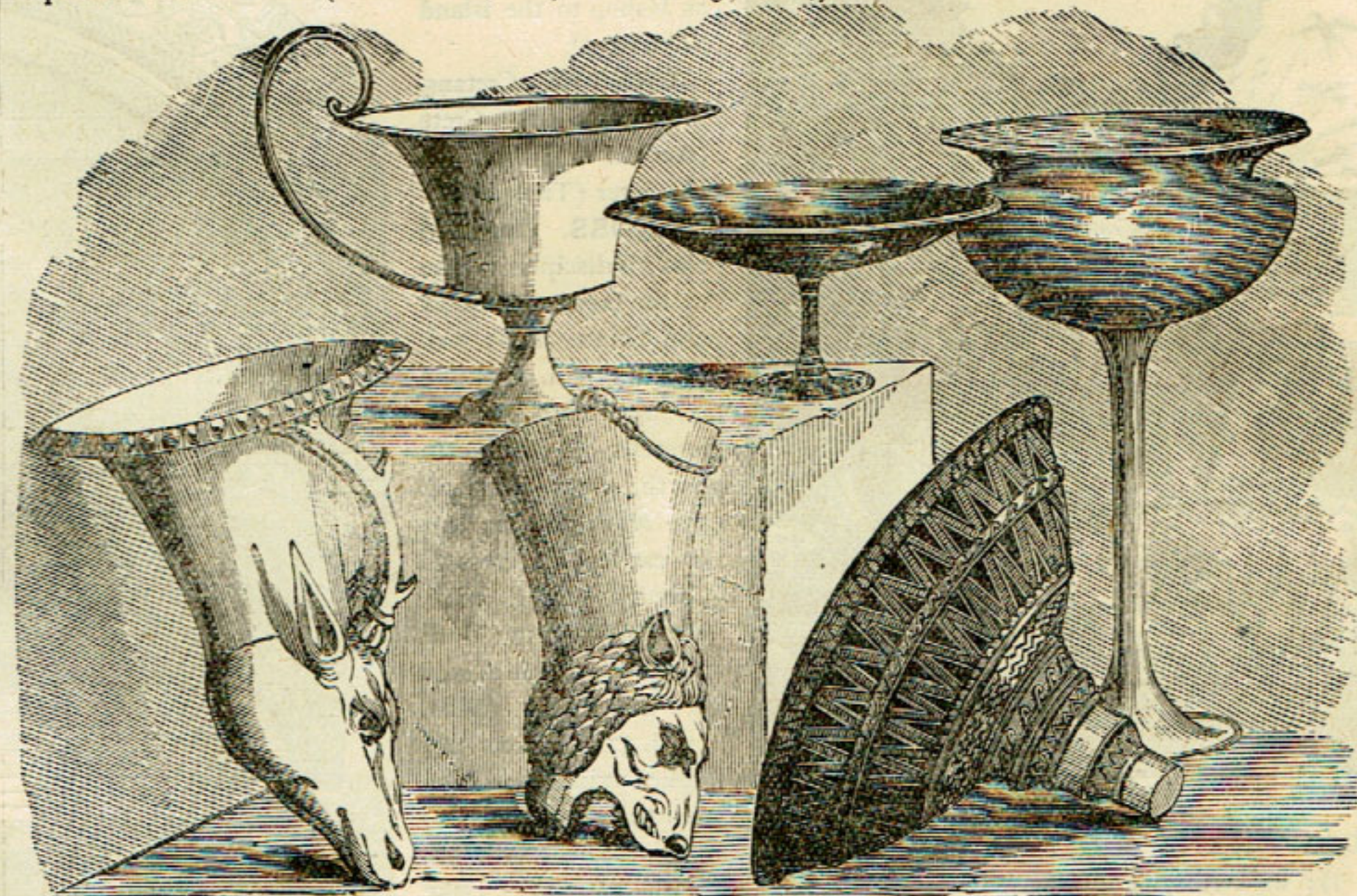
CUPBEARER, an officer of rank in Eastern courts (Gen. xl. 11; 3 Kings x. 5); Nehemiah was cupbearer to Artaxerxes (2 Esd. i. 11; ii. 1).



ANCIENT CROWNS.

(34); the apostles preached Christ crucified (Acts ii. 36; iv. 10; 1 Cor. i. 23; ii. 2); sinners crucify the Son of God again (Heb. vi. 6); Jerusalem called Sodom and Egypt, because our Lord was crucified there (Apoc. xi. 8).

CRYS'TAL (Job xxviii. 17; Ezech. i. 22; Apoc. iv. 6; xxi. 11).



ANCIENT CUPS.

CUP of God's wrath poured out on guilty nations (Is. li. 17, 21; Jerem. xxv. 15, 27; Ezech. xxiii. 31-34; Apoc. xiv. 10-19).

CUTH'ITES, people of Cutha sent by the king of Assyria to Samaria (4 Kings xvii. 30).

CUT'TING or tattooing the flesh forbidden (Lev. xix. 28); it was done in mourning (xxi. 5; Deut. xiv. 1); in heathen worship (3 Kings xviii. 28).

DALAI'AS, counsellor of Joakim, tries to prevent the king from burning the prophecies of Jeremias (Jerem. xxxvi. 12, 25).

DAL'ETH, fourth letter of the Hebrew alphabet (Jerem. i. 4).

DALI'LA, a woman of the valley of Sorec, whom Samson loved, but who betrayed him to the Philistines (Judges xvi. 4-20).

DALMANUTHA, a place on the Sea of Galilee (Mark viii. 10).

DALMATIA, a province on the eastern shore of the Adriatic. St. Paul preached near it (Rom. xv. 19); and sent Titus there (2 Tim. iv. 10).

DAMARIS, an Athenian woman converted by St. Paul (Acts xvii. 34). St. Chrysostom records the tradition that she was the wife of Dionysius, the Areopagite.

DAMASCUS, one of the most ancient cities of Syria, watered by the Abana and Pharpar (Gen. xiv. 15; xv. 2); conquered by David (2 Kings viii. 5; 1 Paral. xviii. 5); in Solomon's time, Hazon made himself king (3 Kings xi. 23, 24); it appears frequently in the wars of Israel and Juda (3 Kings xv. 18; 2 Paral. xvi. 2; 3 Kings xv. 20; 3 Kings xx. 26; 4 Kings vi. 24; vii. 6, 7; 4 Kings viii. 28; xiv. 28; xv. 37). Thelathphalasar slew Rasin, and laid Damascus waste, 742 B. C. (4 Kings xvi. 9; Isai. vii. 8; viii. 4; xvii.; Jerem. xlix. 23; Amos i. 5). In the time of the apostles, it was subject to king Aretas (2 Cor. xi. 32); Saul was proceeding to it to persecute the Christians, when he was arrested by our Lord. He was led blind to the Straight street in Damascus to the House of Judas, where Ananias cured and baptized him. The Jews sought his life for preaching Christ and he escaped from the wall in a basket (Acts ix. 1-25).

DAMNATION, eternal, prepared for the devil and the reprobate (Wis. v.; Job x. 22; Isai. xxiv. 22; xxx. 33; Dan. vii. 11; Matt. iii. 12; v. 29; xiii. 50; xxii. 13; Luke iii. 17; xvi. 23; Heb. x. 27; 2 Pet. ii. 4; Apoc. xix. 20; xx. 10; xxi. 8).

DAN, fifth son of Jacob (by Bala, Rachel's handmaid), (Gen. xxx. 6); he had but one son, Husim (xvi. 23); Jacob's prophecies as to (Gen. xlix. 16.)

DAN, one of the twelve tribes. On leaving Egypt it numbered 62,700 fighting men, under their prince Ahiezer (Num. i. 12, 38, 39); they were on the north side (ii. 25); their offerings for the tabernacle (Num. vii. 66-71); they sent Ammiel to view the promised land (xiii. 13); Bocai was appointed

from Dan to divide the land (xxxiv. 22); at Settim they numbered 64,400 (xxvi. 43); they stood on Hebal to curse (Deut. xxvii. 13); Moses' prophecy on (Deut. xxxiii. 22); their portion (Jos. xix. 40, 46, 47; Judg. xviii.); they capture the city of Lais and call it Dan (Judg. xviii. 28, 29); Samson was of Dan (Judges xiii.-xvi.); their territory was one extremity of the land, so that "from Dan to Bersebee" was used to express the whole country (Judg. xx. 1;

victory over Goliath (1 Kings xviii. 6); on Solomon's accession (3 Kings i. 40); on the evil effects of dancing see Ex. xxxii. 6; Judg. xi. 34; xvi. 21; Matt. xiv. 6.

DANIEL, a prophet who flourished at Babylon during the captivity, and author of one of the canonical books. He was carried away captive in the fourth year of Joakim, king of Juda, 606 B. C., and was one of the young nobles brought up at the court

of Nabuchodonosor (Dan. i. 2, etc.); while a youth he, by his wisdom, delivered the chaste Susanna, falsely accused (Dan. xiii.); he explained the vision of Nabuchodonosor of a statue of various metals, representing the great monarchies (ii. 1-48); he explained another vision of a tree cut down, foretelling the seven years' madness of the king (iv. 1-34; in the reign of Balthasar he had a vision of four animals coming out of the sea, representing the empires of the Chaldees, Persians, Greeks and Romans (Dan. vii.); also the persecution of the Jews under Antiochus (21, 25); the overthrow of the Persians by Alexander (viii.); when Balthasar profaned the sacred vessels of the temple, Daniel read the words written on the wall by the mysterious hand, and announced the death of the king and the fall of the monarchy that very night (Dan. v. 1-3; ix.); Darius the Mede made Daniel ruler of one of the provinces (vi. 1); he was again cast to the lions on the accusation of his enemies, and miraculously preserved (vi. 16-24); he foretold the coming and death of the Messiah in seventy weeks (ix. 21-27); the angel Gabriel revealed to him the reign of Alexander, the division of his empire, the persecutions of Antiochus (x.; xi.) under Cyrus; he unmasked the priests of Bel,



THE CRUCIFIXION (After the painting by Van Dyck.)

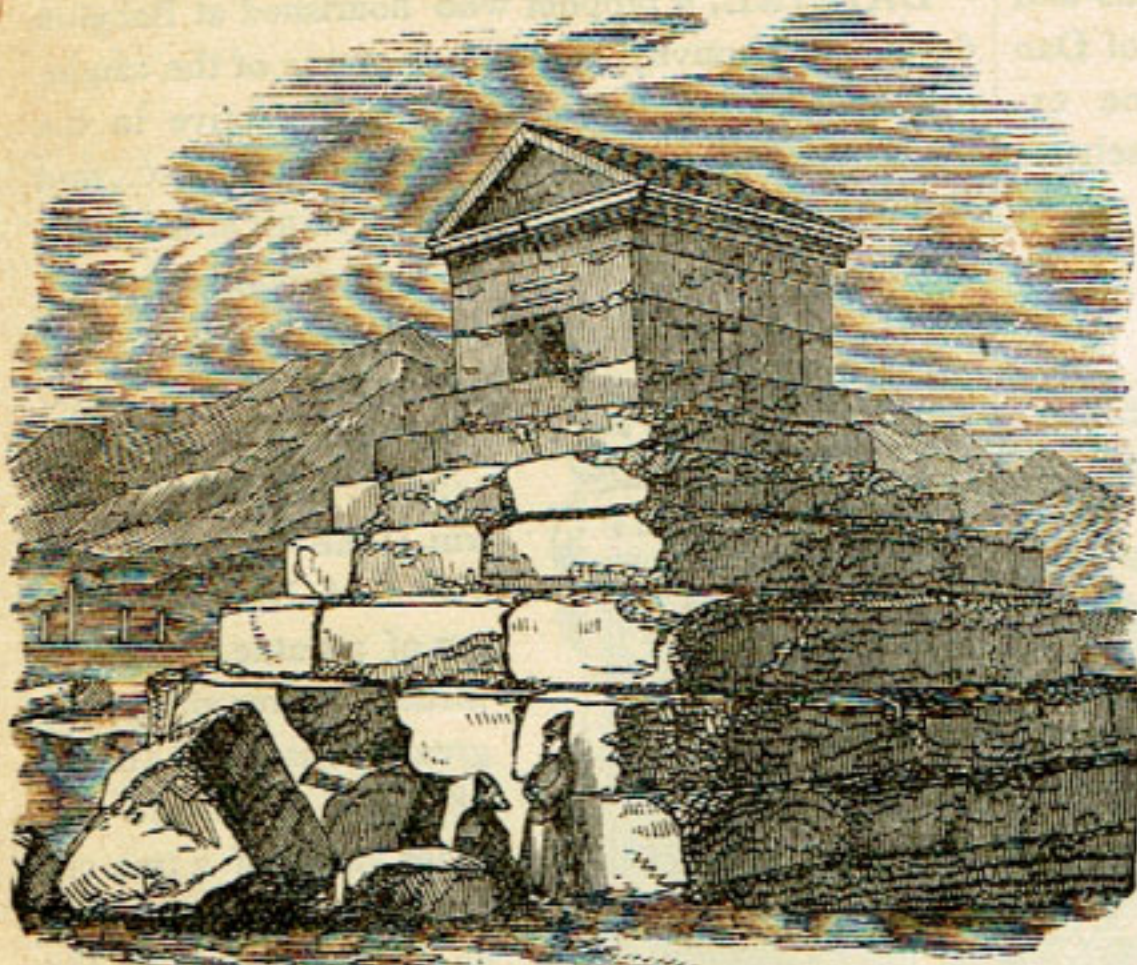
2 Kings xxiv. 2, 15; 1 Paral. xxi. 2; 2 Paral. xxx. 5); Jeroboam set up a golden calf in Dan (3 Kings xii. 29); the city Dan taken by Benadad (xv. 20; 2 Paral. xvi. 4). The tribe disappears in Bible records; there is no genealogy in 1 Paral. ii.-viii.; and in the Apocalypse none of the tribe are mentioned among the elect (Apoc. vii. 4-8).

DANCE, used in religious ceremonies, after the passage of the Red Sea (Ex. xv. 20); after David's

and destroyed the temple (xiv.), and a dragon worshipped by the people, for which he was again cast to the lions (xiv. 30, 31); but refreshed by Habacuc and delivered (32-41); his wisdom was proverbial (Ezech. xxviii. 3; xiv. 14, 20); his prophecies have come down to us partly in Hebrew, partly in Chaldee, and partly in Greek; the last portion is rejected by the modern Jews, who refuse to accept the New Testament and all other Greek Scriptures, and by

Protestants. Daniel died apparently during the captivity.

DAPH'CA, the ninth camp of the children of Israel in the desert (Num. xxxiii. 12).



TOMB OF CYRUS.

DAPH'NE, a place near Antioch where the high-priest Onias took refuge (2 Mach. iv. 33).

DAPH'NIS, a fountain (Num. xxxiv. 11).

DARI'US, the Mede, or Astyages (Dan. xiii. 65), uncle of Cyrus the Great, was the son of Assuerus (Dan. ix. 1); he overthrew his grandnephew Balthasar and began his reign at Babylon at the age of sixty-two, 538 B. C. (Dan. v. 31); he made Daniel governor of a province, and by an edict recognized the God of Daniel as "the living and eternal God" (vi. 2, 26).



DAGON, THE FISH GOD.

DARI'US (son of Hystaspes), renewed the order of Cyrus for the rebuilding of the temple (1 Esd. vi. 1).

DARI'US, the Persian (2 Esd. xii. 22), is supposed to be Dari'us Nothus, 425-404 B. C., or more probably Dari'us Codomanus, overthrown by Alexander (1 Mach. i. 1).

DARK CLOUD, God appears at Sinai in a (Ex. xx. 21).

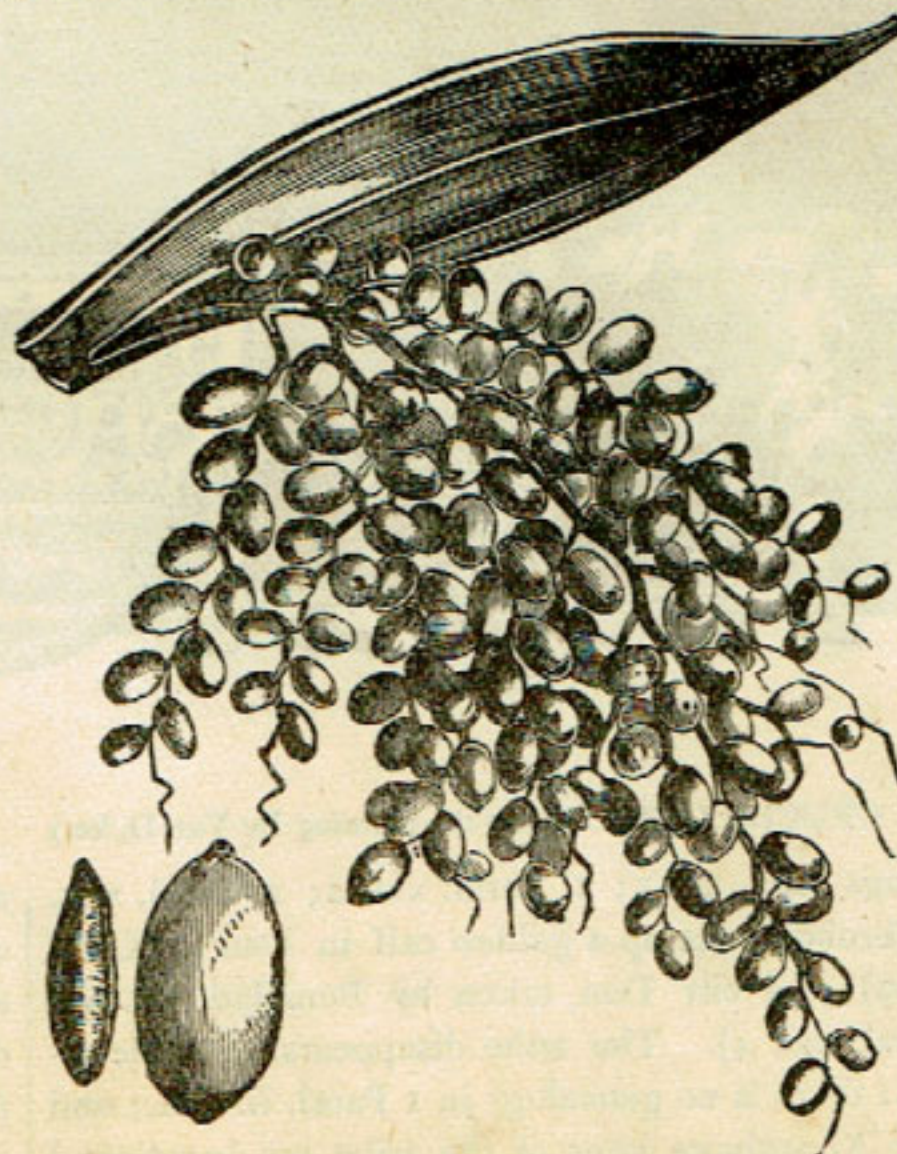
DARK'NESS. Egypt struck with darkness for refusing to let the Israelites go (Ex. x. 21, 22); darkness over the whole earth at the crucifixion of our Lord (Matt. xxvii. 45); darkness is used for death (Job x. 21, 22); and for sin (John i. 5; iii. 19).

DA'THAN, son of Eliab of the tribe of Ruben, rebels with Core against Moses and Aaron, and is swallowed up by the earth (Num. xvi. 1-33; xxvi. 10; Deut. xi. 6; Ps. cv. 17; Eccus. xlv. 22).

DATH'EMAN, a fortress besieged by Timotheus (1 Mach. v. 9).

DAUGH'TERS inherited in default of sons (Num. xxxvi. 6). The term daughter is used for any female descendant (Gen. xxiv. 3, 13; xxxi. 43); for women of a place or country (Gen. vi. 2; Num. xxv. 1; Deut. xliii. 17; Luke xxiii. 28); for cities (Isai. x. 32; Jer. vi. 2; Zach. ix. 9).

DA'VID, son of Isai or Jesse, of the tribe of Juda, consecrated by Samuel as future king (1 Kings xvi. 13; 2 Kings ii. 4); he was renowned for valor, having slain a lion and a bear (1 Kings xvii. 34); he became Saul's armor-bearer and minstrel (1 Kings xvi. 21-23); when the giant Goliath defied the champions of Israel and no one dared accept the challenge, David met and slew him (49); Saul's son Jonathan and David became warm friends (xviii. 1, 3; xx. 8; xxiii. 18); Saul, jealous of David, attempted his life (xviii. 11); and sent him against the Philistines, promising his daughter Michol in marriage as a reward for victory; David's unexpected success embittered Saul, who showed such hostility to him that by Jonathan's advice he retired to Achis, king of Geth (xxi.); but there pretended insanity to avoid serving against his king and country (xxi. 13); he then retired to Maspha (xxii. 3); was delivered from Saul's pursuit (xxiii. 14); and spared the king when he was in his power (xxiv. 5; xxvi. 11); he married also Achinoam and Abigail, and resided at Siceleg; the Amelecites having captured the place and his family, he pursued and defeated them (xxx.); on the death of Saul at Mount Gelboe, he was anointed king at Hebron, and recognized by the tribe of Juda (2 Kings ii. 4, 10); the other tribes recognizing Ishobeth, son of Saul (8-10); but David defeated him at Gabaon, and he was some time after assassinated by his own servants (2 Kings iv. 7); David was then, after seven years' reign at



DATES.

Hebron, anointed king of all Israel, and reigned thirty three years at Jerusalem (v. 5); he brought the

ark from Cariathiarim, and proposed to erect a temple (2 Kings vii. 2; 1 Paral. xvii.; xxiii.-xxvii.); but



THE THRONE OF CYRUS.

was told by the prophet Nathan that the work was for his son (2 Kings vii. 5-17); he freed Israel from paying tribute to the Philistines, defeated the Moabites, Adarezer, king of Soba, the Syrians, Edomites, and Ammonites (viii.; x.; xxi.); he fell into the sin of adultery, and to cover it contrived the death of Urias, for which he repented (xi.-xii. 13); his son Absalom rebels and forced David to flee from Jerusalem, but is defeated in battle and killed (xv.-xviii.); by numbering his people he draws down a pestilence (xxiv. 15); he caused Solomon his son by Bethsabée to be consecrated king (3 Kings i. 34); and died 1014 B. C. (3 Kings ii. 10); he composed Psalms, which form one of the canonical books, and have been used by the Jewish and Christian churches in divine worship; and in them he foretold of the Messiah who was to be of his race; he is praised (Eccus. xlvii. 2); our Lord is called the Son of David (Matt. i. 1; xv. 22; xxii. 45; Mark xii. 35; Luke xx. 41; Acts ii. 30); called a prophet (Acts ii. 30).

DEA'CONS, an order of clergy on the new law (Acts vi. 3); the qualities they should possess (1 Tim. iii. 8).

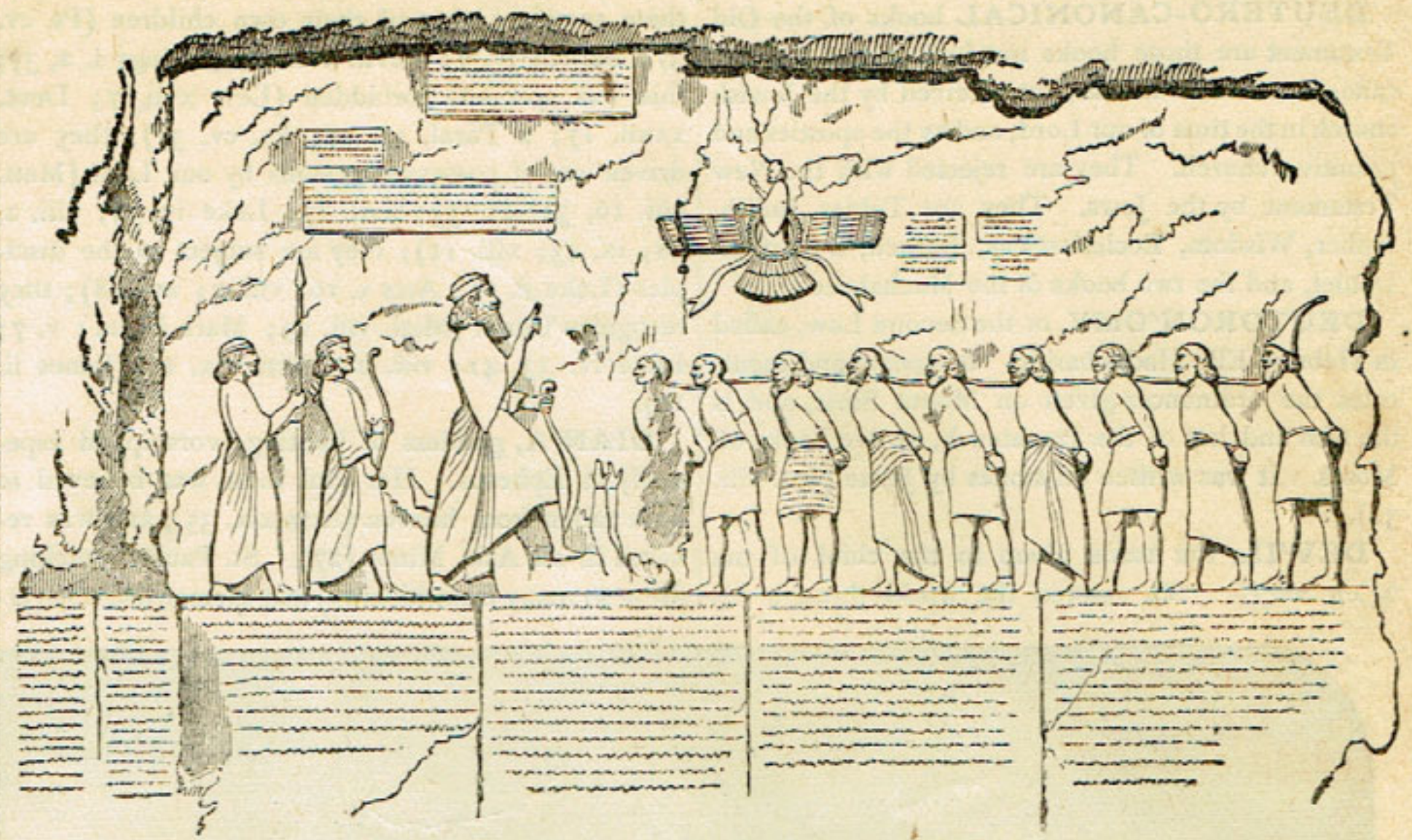
DEAD. How the dead are to be mourned (Lev. xix. 28; Deut. xiv. 1; xxxiv. 8; 2 Kings i. 11; iii. 32; x. 2; xii. 16; xiv. 2; xix. 1; xxi. 10, 13; Eccles. xxii. 10; xxxviii. 16; 1 Mach. ix. 20; xii. 52; xiii. 26; Matt. ii. 18; Luke vii. 13; John xi. 33; Acts viii. 2; ix. 39; 1 Thess. iv. 12.)

LEAD SEA or Most Salt Sea (Lake Asphaltite), occupying the site of Sodom, Gomorrah, etc. (Num. xxxiv. 3, 12; Deut. iii. 17; Jos. xii. 3; xv. 5; xvi. 8).

DEAF MUTE cured by our Lord (Mark vii. 32).

DEATH is the penalty of sin (Gen. ii. 17; iii. 19; Rom. v. 12, 17; vi. 23; 1 Cor. xv. 21); sin causes a spiritual death (Eph. ii. 5; Coloss. ii. 13; 1 Tim. v. 6; James i. 15); all men are subject to death once (Jos. xxiii. 14; Job xiv. 5; Ps. lxxxviii. 49; Eccles. iii. 2; viii. 8; ix. 5; Eccles. xvii. 3; xli. 1; John vii. 30; viii. 20; Heb. ix. 27); the hour of death is uncertain (Eccles. ix. 12; Matt. xxiv. 43; Luke xii. 40; 1 Thess. v. 2; 2 Thess. ii. 2; James iv. 13); Christ overcame death (Isaias xxv. 8; Osee xiii. 14; Rom. vi. 9; 1 Cor. xv. 54; 2 Tim. i. 10; Heb. ii. 14; Apoc. i. 18; xxi. 4).

DE'MAS, of Thessalonica, a disciple of St. Paul (Coloss. iv. 14); ministered to him during his imprisonment in Rome, but loving the world, left him and went to Thessalonica (2 Tim. iv. 9).



THE JEWISH CAPTIVES CONDUCTED BEFORE DARIUS.

onment in Rome, but loving the world, left him and went to Thessalonica (2 Tim. iv. 9).

DEME'TRIUS

SOTER, king of Syria, son of Seleucus IV. He sent Bacchides against Judas Machabeus (1 Mach. vii.; 2 Mach. xiv.), and then Nicanor, who was defeated and slain (1 Mach. vii.; 2 Mach. xv.); but Bacchides sent again overwhelmed him. Demetrius was unable however to overthrow Jonathan, who sided with Alexander Balas against Demetrius (1 Mach. x. 1, 9), and Demetrius was killed, 150 B. C. (1 Mach. x. 49, 50).

DEME'TRIUS NICANOR, son of Soter, raised his standard in Cilicia (1 Mach. x. 67-69); won the favor of Ptolemy Philometor, who gave him his daughter Cleopatra in marriage and became king (x. 51-89; xi. 14-18); Jonathan Machabeus obtained his favor; Demetrius was finally driven out by Tryphon, was taken by the Parthians, but finally recovered his throne and was killed, 126 B. C. (1 Mach. xiii. 34-xiv. 38).

DEME'TRIUS, a silversmith of Ephesus, living by making little

silver models of the temple of Diana, finding his trade injured by St. Paul, who converted

the people to Christianity, raised a riot (Acts xix. 24).

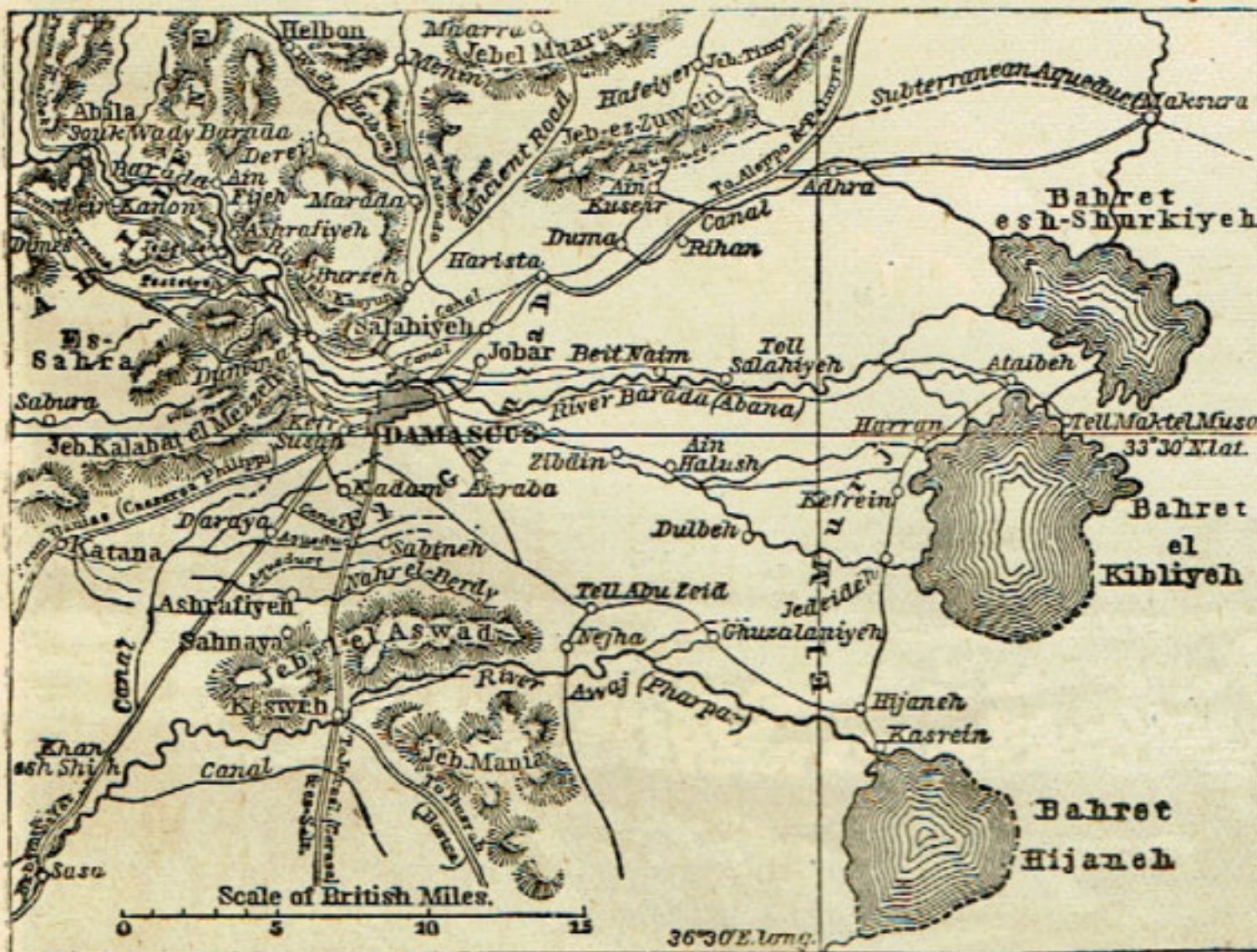
DEME'TRIUS, a disciple praised by St. John (3 John 12).

DER'BE, a city in Lycaonia, to which St. Paul and St. Barnabas retired from Lystra (Acts xiv. 19); Gaius, a disciple, was a native of this place (xx. 4).

DES'ERT, or Wilderness of Sur, near the head of the Red Sea, where Agar wandered (Gen. xvi. 7); —of Pharan, where Ismael took up his abode (Gen. xxi. 21); the Israelites wandered for a long time in this desert (Num. xiii. 1; Habac. iii. 3); of Sin, between Elim and Mount Sinai (Ex. xvi. 1; Num. xxxiii. 11, 12); another near Cadesbarné, also called of Cades (Ps. xxviii. 8; Num. xx. 1; xxxiii. 36); —of Sinai (Ex. xix. 2); of Cademoth (Deut. ii. 26); of Ziph, to which David fled (1 Kings xxiii. 15); of Maon (xxiii. 24); of Edom (4 Kings iii. 8); of Palmyra (2 Paral. viii. 4); of Egypt (Ezech. xx. 36); of Upper Egypt (Tobias viii. 3); of Deblatha (Ezech. vi. 14); where St. John preached (Matt. iii. 1); of Juda (Judges i. 16).

DESIR'ED of nations, the Messias (Agg. ii. 8).

DETRACT'ION, forbidden and punished (Ps. xiv. 3; c. 5; Prov. x. 18; xi. 13; xvi. 28; xx. 19;



THE PLAIN AND LAKES OF MODERN DAMASCUS.

(This Map is from Fairbairn's Imperial Bible Dictionary.)

DEB'BORA, a prophetess, wife of Lapidoth, governed Israel in the days of the Judges, dwelling under a palm tree between Rama and Bethel (Judg. iv. 4, 5); she sent Barac to raise an army and attack Sisara, general of king Jabin's army, and composed a canticle on the victory (v.) 1285 B. C.

DEB'ORA, Rebecca's nurse, buried under an oak at Bethel (Gen. xxxv. 8).

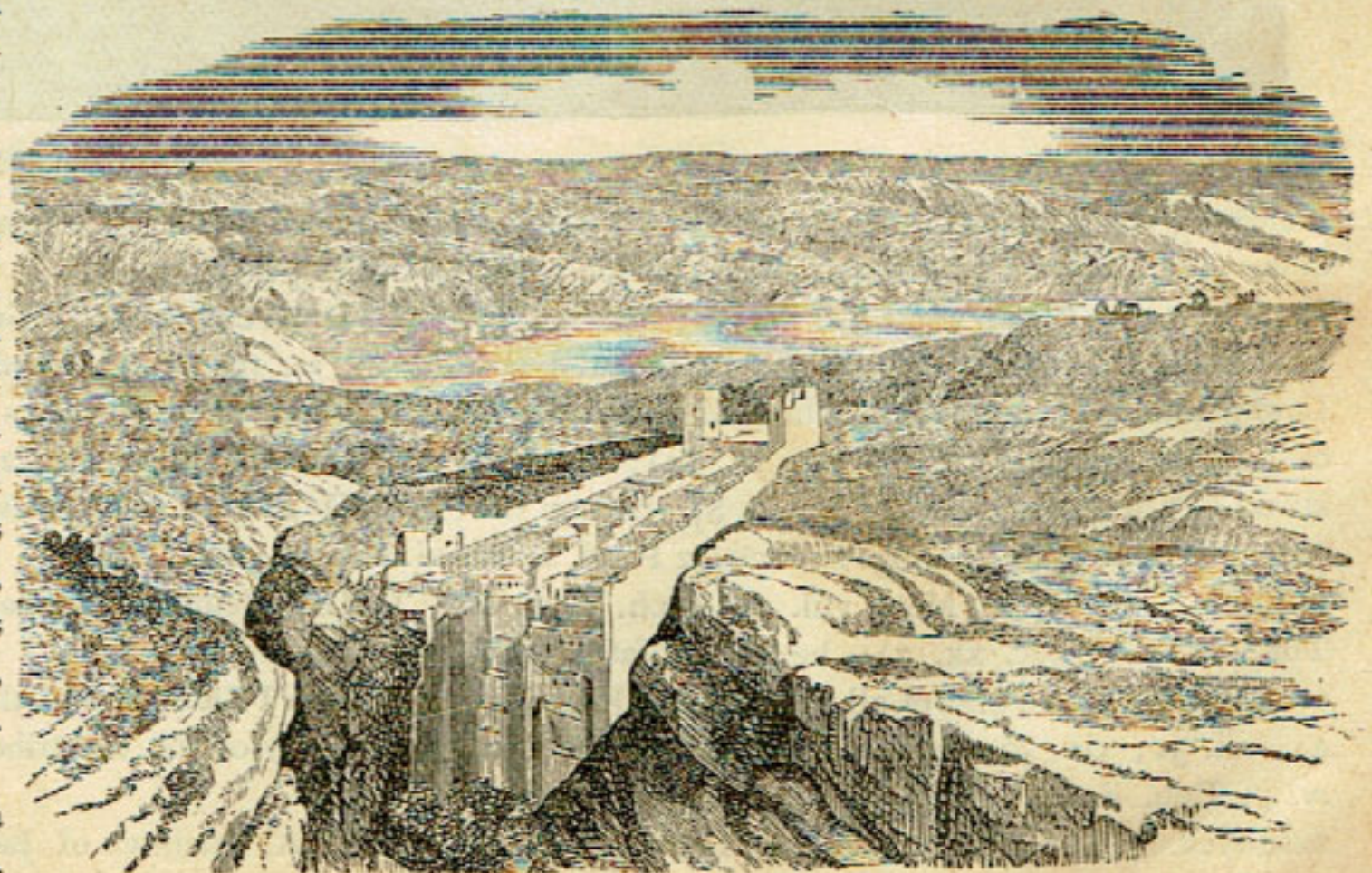
DEC'ALOGUE, the Ten Commandments (Exod. xx. 2-17; Deut. v. 6-21).

DE'DAN, a country (Jerem. xxv. 23; xlix. 8; Ezech. xxv. 13; xxvii. 15; xxxviii. 13).

DED'ANIM, a Gentile nation (Isai. xxi. 3).

DEDICATION of the temple by Solomon (3 Kings viii.; 2 Paral. v. 6-vii. 9); by Judas Machabeus (1 Mach. iv. 56; 2 Mach. ii. 9); dedication of the walls of Jerusalem (2 Esd. xii. 27).

DEL'UGE, an overflowing of the earth with water, announced (Gen. vi. 17-viii. 4); it lasts 150 days, beginning the 17th day of the second month, 2248 B. C.; it is never to occur again (ix. 11).



CONVENT OF MAR SABA, AND THE DEAD SEA.

xxvi. 20; Eccles. x. 20; Rom. i. 30; 2 Cor. xii. 20; 1 Pet. ii. 1; James iv. 11).

DEUTERO-CANONICAL books of the Old Testament are those books not included in the first canon ascribed to Esdras, but received by the Jewish church in the time of our Lord, and by the apostles and primitive church. They are rejected with the New Testament by the Jews. They are Tobias, Judith, Esther, Wisdom, Ecclesiasticus, Baruch, a part of Daniel, and the two books of the Machabees.

DEUTORON'OMY, or the Second Law, called in Hebrew Elle Haddebarim. It repeats and inculcates the ordinances given on Mount Sinai, and is the fifth and last of the Pentateuch, or five books of Moses. It was written on stones by Josue (Jos. viii. 32).

DEV'IL, the name given to the chief of the fallen angels. Sin entered the world through his

DEV'ILS or demons, evil spirits. All the gods of the Gentiles were devils (Ps. xcv. 5); men offered them sacrifices even of their own children (Ps. cv. 37; Baruch iv. 7; Levit. xvii. 7; 4 Kings i. 2, 3); this was specially forbidden (Lev. xvii. 7; Deut. xxxii. 17; 2 Paral. xi. 15; Ps. cv. 37); they are driven out of possessed persons by our Lord (Matt. viii. 16, 31; ix. 33; xvii. 17; Luke iv. 35; viii. 2; 28; ix. 43; xiii. 11); they are subject to the disciples (Luke x. 17; Acts v. 16; viii. 7; xvi. 18); they recognize Christ (Matt. viii. 29; Mark iii. 11; v. 7; Luke iv. 33, 41; viii. 28; Acts xix. 15; James ii. 19).

DIAN'A, goddess of hunting, worshipped especially at Ephesus. Her idol there was believed to have fallen from heaven (Acts xix. 35), and was revered in all Asia Minor (27). St. Paul's preaching drew so many from idolatry, that Demetrius, a silver-

Levi treacherously captured the city and slew the people (xxxiv. 1-31).

DI'NITES, one of the tribes sent to settle the country of the ten tribes (1 Esd. iv. 9); oppose the Jews (ib.).

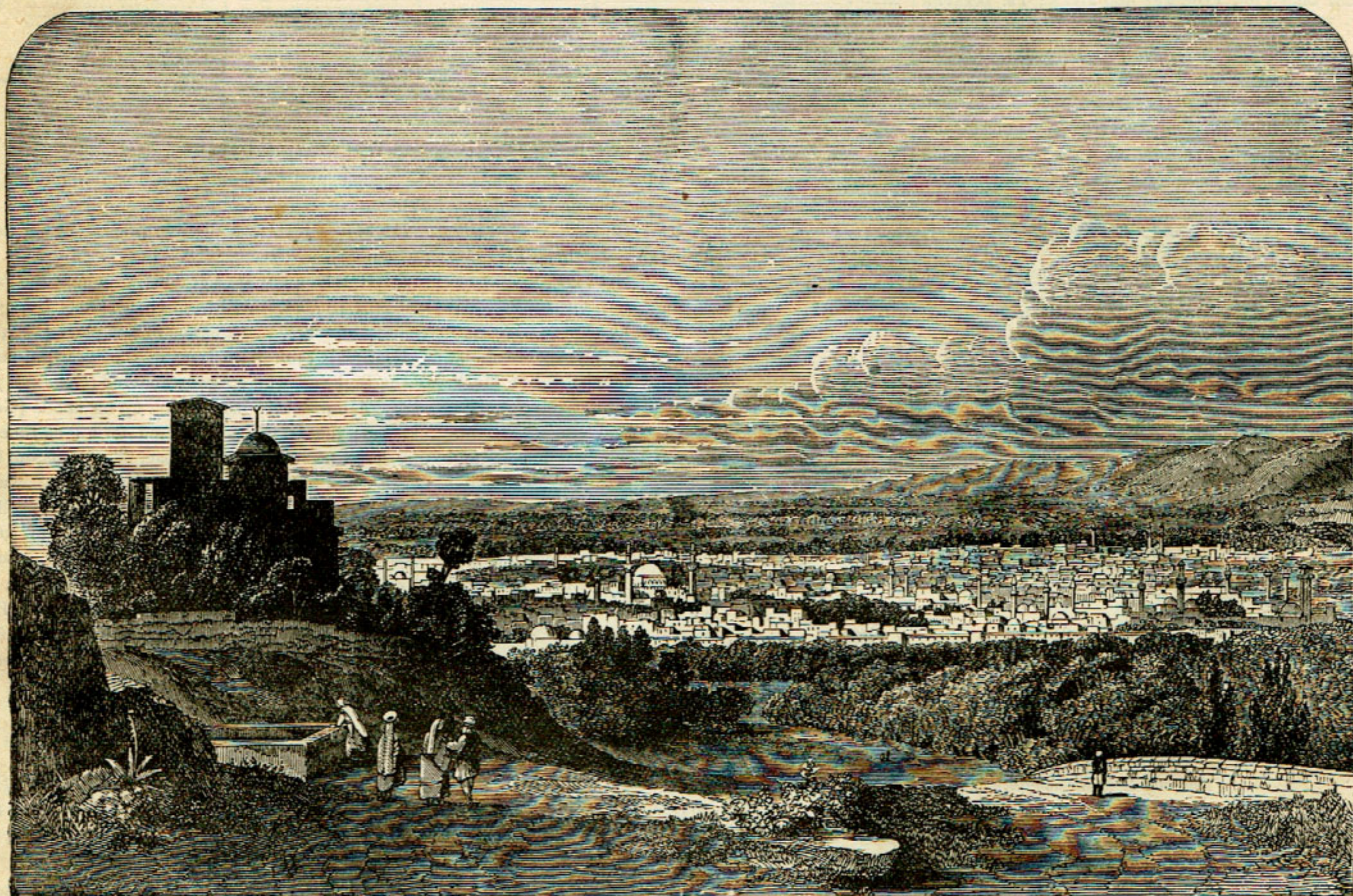
DIONYS'IUS, the Areopagite, an illustrious Athenian converted by St. Paul (Acts xvii. 34).

DIOT'REPHES, a disciple mentioned 3 John i. 9.

DIP'SAS, a serpent whose bite caused a violent thirst (Deut. viii. 15).

DISCI'PLES, seventy were sent out by our Lord, two by two, to preach in the cities of Judea (Luke x. 1); their instructions (3); they return and give an account of their mission (17).

DISPER'SION, Jews of the, were those who remained in foreign countries after the captivity (James i. 1; 1 Pet. i. 1).



DAMASCUS, SYRIA.

jealousy (Wisd. ii. 24). He is always seeking to injure men (Gen. iii. 1; 2 Paral. xviii. 21; Job i. 11; Zach. iii. 1; Matt. viii. 28; Luke viii. 12; Acts xiii. 8; Eph. vi. 11; Apoc. ii. 10; xii. 9); he tempted our Lord (Matt. iv.); he transforms himself into an angel of light to deceive men (2 Cor. xi. 14); he goes about like a roaring lion (1 Pet. v. 8); he can act only as God permits (3 Kings xxii. 22; 2 Paral. xviii. 21; Job i. 12; ii. 6; Matt. viii. 31; Eph. ii. 2; 2 Tim. ii. 26; Apoc. xx. 7); he is the father and prince of the world and of all the wicked (John viii. 44; xii. 31; xiv. 30; xvi. 11; Acts xiii. 10; 2 Cor. iv. 4; Eph. ii. 2; 1 John iii. 10); his empire was destroyed by Christ (Matt. viii. 16; Luke x. 18; xi. 22; John xii. 31; Col. i. 13; 2 Tim. i. 10; Heb. ii. 14; 1 John v. 18; Apoc. xx. 9).

smith, who made silver temples as mementos, raised a riot (23-40).

DIDRACH'MA, a Greek piece of money (2 Mach. iv. 19; x. 20), and equivalent to the half-sicle which each Jew was obliged to pay annually to the temple (Matt. xvii. 23; Ex. xxx. 13).

DID'YMUS, the Greek name of Thomas (John xi. 16; xx. 24).

DI'ES (Jemima), the name of one of Job's daughters (Job xlii. 14).

DIE'VITES, one of the tribes sent to settle in the country of the ten tribes (1 Esd. iv. 9; 4 Kings xvii. 24).

DI'NA, daughter of Jacob and Lia (Gen. xxx. 21); ravished by Sicheu, son of Hemor the Hevite, who then sought her in marriage; but Simeon and

DISOBE'DIENCE punished (Lev. xxvi. 14; Deut. xi. 28; xvii. 12; xviii. 19; 1 Kings xii. 15; 3 Kings xx. 36; 2 Paral. vii. 19; Jer. xi. 8); the disobedience of Adam and Eve (Gen. iii. 16); of Lot's wife (xix. 26); of the sons of Aaron (Lev. x. 1); of the Israelites (Num. xiv. 41; 1 Kings xiii. 11; xiv. 24; xv. 24; 2 Kings vi. 7; Jer. xxv. 3; xxvi. 4; Acts vii. 39).

DIVINATION by arrows (Ezech. xxi. 21, 22). **DIVINE**, Jews forbidden to divine (Lev. xix. 26).

DIVI'NERS, soothsayers, interpreters unable to explain Pharaoh's dreams (Gen. xli. 8); Nebuchod-nosor's (Dan. ii. 10); Balthasar's vision (Dan. v.).

DIVI'NING cup of Joseph (Gen. xli. 5).

DIVIS'ION of the Promised Land among the

DEA'CONS, an order of clergy on the new law (Acts vi. 3); the qualities they should possess (1 Tim. iii. 8).

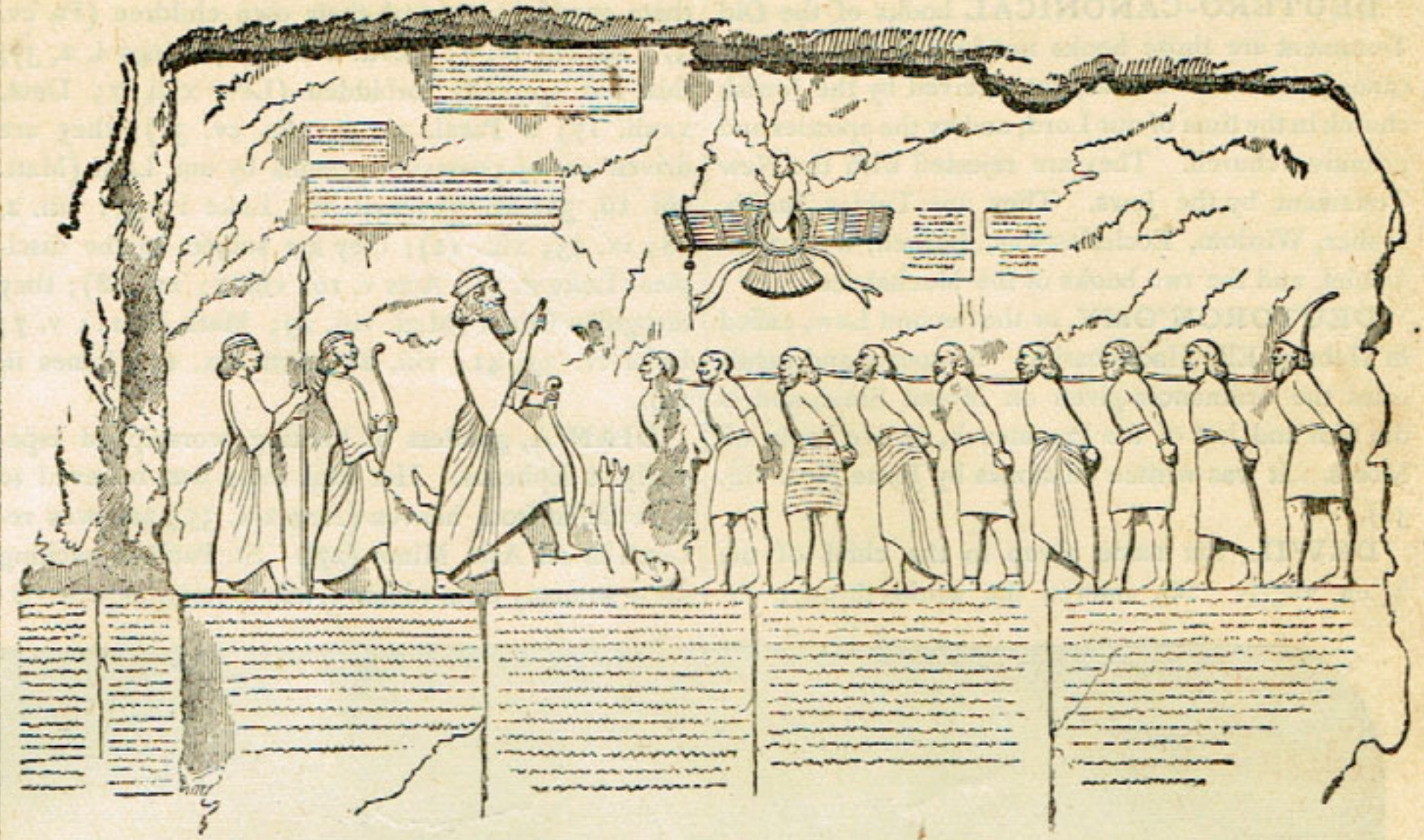
DEAD. How the dead are to be mourned (Lev. xix. 28; Deut. xiv. 1; xxxiv. 8; 2 Kings i. 11; iii. 32; x. 2; xii. 16; xiv. 2; xix. 1; xxi. 10, 13; Eccles. xxii. 10; xxxviii. 16; 1 Mach. ix. 20; xii. 52; xiii. 26; Matt. ii. 18; Luke vii. 13; John xi. 33; Acts viii. 2; ix. 39; 1 Thess. iv. 12.)

LEAD SEA or Most Salt Sea (Lake Asphaltite), occupying the site of Sodom, Gomorrah, etc. (Num. xxxiv. 3, 12; Deut. iii. 17; Jos. xii. 3; xv. 5; xvi. 8).

DEAF MUTE cured by our Lord (Mark vii. 32).

DEATH is the penalty of sin (Gen. ii. 17; iii. 19; Rom. v. 12, 17; vi. 23; 1 Cor. xv. 21); sin causes a spiritual death (Eph. ii. 5; Coloss. ii. 13; 1 Tim. v. 6; James i. 15); all men are subject to death once (Jos. xxiii. 14; Job xiv. 5; Ps. lxxxviii. 49; Eccles. iii. 2; viii. 8; ix. 5; Eccles. xvii. 3; xli. 1; John vii. 30; viii. 20; Heb. ix. 27); the hour of death is uncertain (Eccles. ix. 12; Matt. xxiv. 43; Luke xii. 40; 1 Thess. v. 2; 2 Thess. ii. 2; James iv. 13); Christ overcame death (Isaias xxv. 8; Osee xiii. 14; Rom. vi. 9; 1 Cor. xv. 54; 2 Tim. i. 10; Heb. ii. 14; Apoc. i. 18; xxi. 4).

DE'MAS, of Thessalonica, a disciple of St. Paul (Coloss. iv. 14); ministered to him during his imprisonment in Rome, but loving the world, left him and went to Thessalonica (2 Tim. iv. 9).



THE JEWISH CAPTIVES CONDUCTED BEFORE DARIUS.

comment in Rome, but loving the world, left him and went to Thessalonica (2 Tim. iv. 9).

DEME'TRIUS

SOTER, king of Syria, son of Seleucus IV. He sent Bacchides against Judas Machabeus (1 Mach. vii.; 2 Mach. xiv.), and then Nicanor, who was defeated and slain (1 Mach. vii.; 2 Mach. xv.); but Bacchides sent again overwhelmed him. Demetrius was unable however to overthrow Jonathan, who sided with Alexander Balas against Demetrius (1 Mach. x. 1, 9), and Demetrius was killed, 150 B. C. (1 Mach. x. 49, 50).

DEME'TRIUS NICANOR, son of Soter, raised his standard in Cilicia (1 Mach. x. 67-69); won the favor of Ptolemy Philometor, who gave him his daughter Cleopatra in marriage and became king (x. 51-89; xi. 14-18); Jonathan Machabeus obtained his favor; Demetrius was finally driven out by Tryphon, was taken by the Parthians, but finally recovered his throne and was killed, 126 B. C. (1 Mach. xiii. 34-xiv. 38).

DEME'TRIUS, a silversmith of Ephesus, living by making little

silver models of the temple of Diana, finding his trade injured by St. Paul, who converted

the people to Christianity, raised a riot (Acts xix. 24).

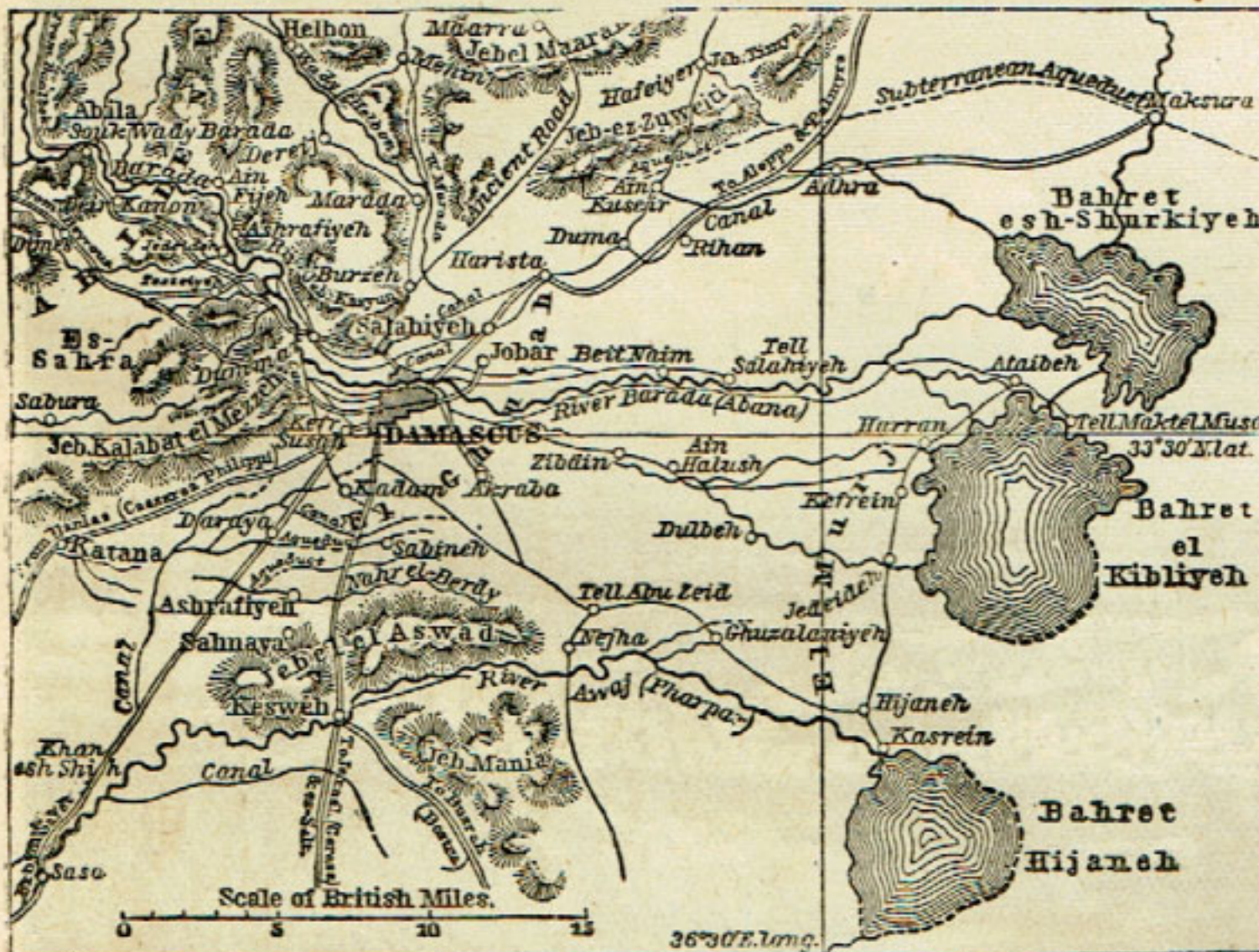
DEME'TRIUS, a disciple praised by St. John (3 John 12).

DER'BE, a city in Lycaonia, to which St. Paul and St. Barnabas retired from Lystra (Acts xiv. 19); Gaius, a disciple, was a native of this place (xx. 4).

DES'ERT, or Wilderness of Sur, near the head of the Red Sea, where Agar wandered (Gen. xvi. 7); —of Pharan, where Ismael took up his abode (Gen. xxi. 21); the Israelites wandered for a long time in this desert (Num. xiii. 1; Habac. iii. 3); of Sin, between Elim and Mount Sinai (Ex. xvi. 1; Num. xxxiii. 11, 12); another near Cadesbarné, also called of Cades (Ps. xxviii. 8; Num. xx. 1; xxxiii. 36); —of Sinai (Ex. xix. 2); of Cademoth (Deut. ii. 26); of Ziph, to which David fled (1 Kings xxiii. 15); of Maon (xxiii. 24); of Edom (4 Kings iii. 8); of Palmyra (2 Paral. viii. 4); of Egypt (Ezech. xx. 36); of Upper Egypt (Tobias viii. 3); of Deblatha (Ezech. vi. 14); where St. John preached (Matt. iii. 1); of Juda (Judges i. 16).

DESIR'ED of nations, the Messias (Agg. ii. 8).

DETRACT'ION, forbidden and punished (Ps. xiv. 3; c. 5; Prov. x. 18; xi. 13; xvi. 28; xx. 19;



THE PLAIN AND LAKES OF MODERN DAMASCUS.

(This Map is from Fairbairn's Imperial Bible Dictionary.)

DEB'BORA, a prophetess, wife of Lapidoth, governed Israel in the days of the Judges, dwelling under a palm tree between Rama and Bethel (Judg. iv. 4, 5); she sent Barac to raise an army and attack Sisara, general of king Jabin's army, and composed a canticle on the victory (v.) 1285 B. C.

DEB'ORA, Rebecca's nurse, buried under an oak at Bethel (Gen. xxxv. 8).

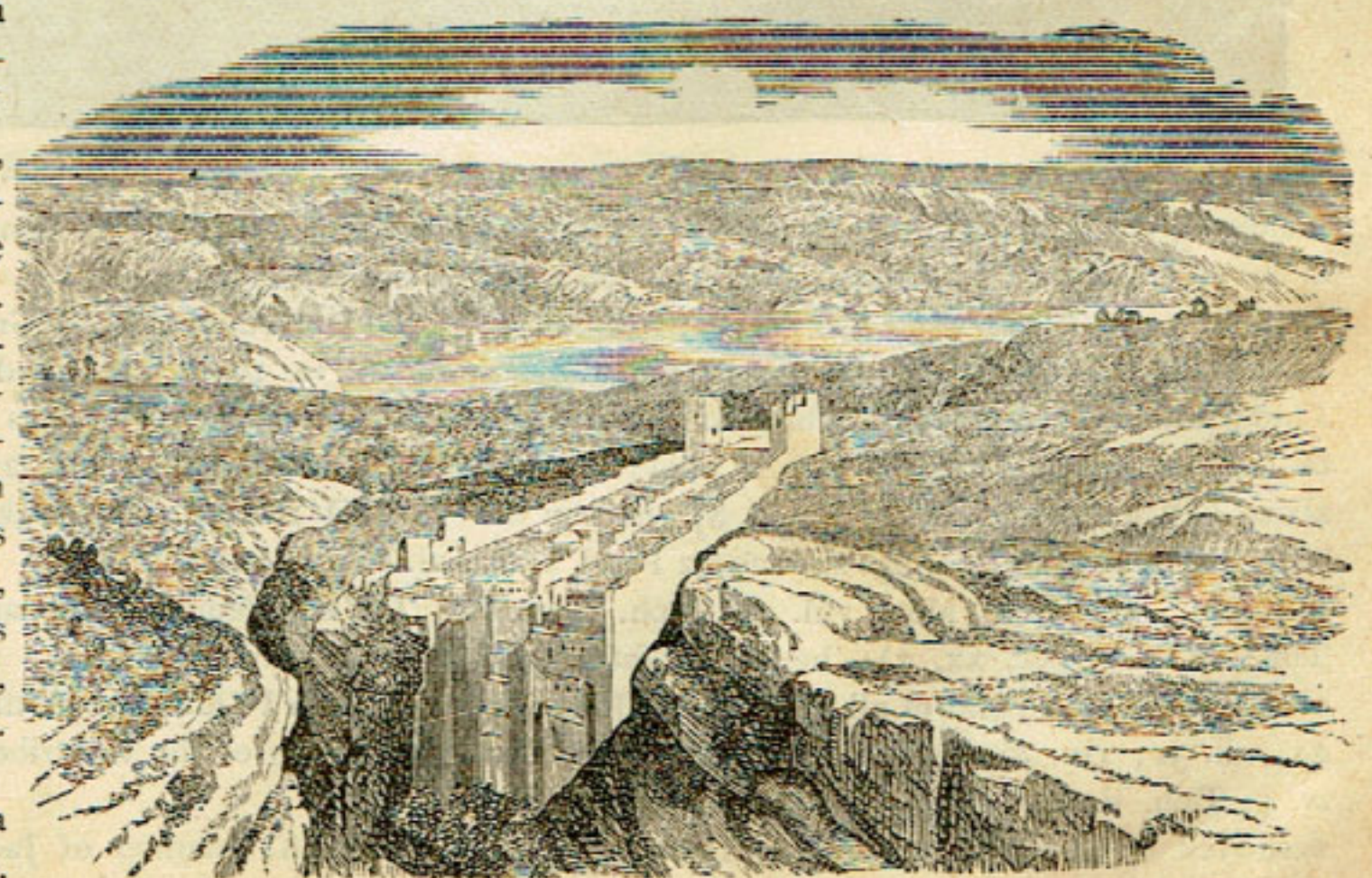
DEC'ALOGUE, the Ten Commandments (Exod. xx. 2-17; Deut. v. 6-21).

DE'DAN, a country (Jerem. xxv. 23; xlix. 8; Ezech. xxv. 13; xxvii. 15; xxxviii. 13).

DED'ANIM, a Gentile nation (Isai. xxi. 3).

DED'ICATION of the temple by Solomon (3 Kings viii.; 2 Paral. v. 6-vii. 9); by Judas Machabeus (1 Mach. iv. 56; 2 Mach. ii. 9); dedication of the walls of Jerusalem (2 Esd. xii. 27).

DEL'UGE, an overflowing of the earth with water, announced (Gen. vi. 17-viii. 4); it lasts 150 days, beginning the 17th day of the second month, 2348 B. C.; it is never to occur again (ix. 11).



CONVENT OF MAR SABA, AND THE DEAD SEA.

xxvi. 20; Eccles. x. 20; Rom. i. 30; 2 Cor. xii. 20; 1 Pet. ii. 1; James iv. 11).

DEUTERO-CANONICAL books of the Old Testament are those books not included in the first canon ascribed to Esdras, but received by the Jewish church in the time of our Lord, and by the apostles and primitive church. They are rejected with the New Testament by the Jews. They are Tobias, Judith, Esther, Wisdom, Ecclesiasticus, Baruch, a part of Daniel, and the two books of the Machabees.

DEUTORON'OMY, or the Second Law, called in Hebrew Elle Haddebarim. It repeats and inculcates the ordinances given on Mount Sinai, and is the fifth and last of the Pentateuch, or five books of Moses. It was written on stones by Josue (Jos. viii. 32).

DEV'IL, the name given to the chief of the fallen angels. Sin entered the world through his

DEV'ILS or demons, evil spirits. All the gods of the Gentiles were devils (Ps. xcv. 5); men offered them sacrifices even of their own children (Ps. cv. 37; Baruch iv. 7; Levit. xvii. 7; 4 Kings i. 2, 3); this was specially forbidden (Lev. xvii. 7; Deut. xxxii. 17; 2 Paral. xi. 15; Ps. cv. 37); they are driven out of possessed persons by our Lord (Matt. viii. 16, 31; ix. 33; xvii. 17; Luke iv. 35; viii. 2, 28; ix. 43; xiii. 11); they are subject to the disciples (Luke x. 17; Acts v. 16; viii. 7; xvi. 18); they recognize Christ (Matt. viii. 29; Mark iii. 11; v. 7; Luke iv. 33, 41; viii. 28; Acts xix. 15; James ii. 19).

DIAN'A, goddess of hunting, worshipped especially at Ephesus. Her idol there was believed to have fallen from heaven (Acts xix. 35), and was revered in all Asia Minor (27). St. Paul's preaching drew so many from idolatry, that Demetrius, a silver-

Levi treacherously captured the city and slew the people (xxxiv. 1-31).

DI'NITES, one of the tribes sent to settle the country of the ten tribes (1 Esd. iv. 9); oppose the Jews (ib.).

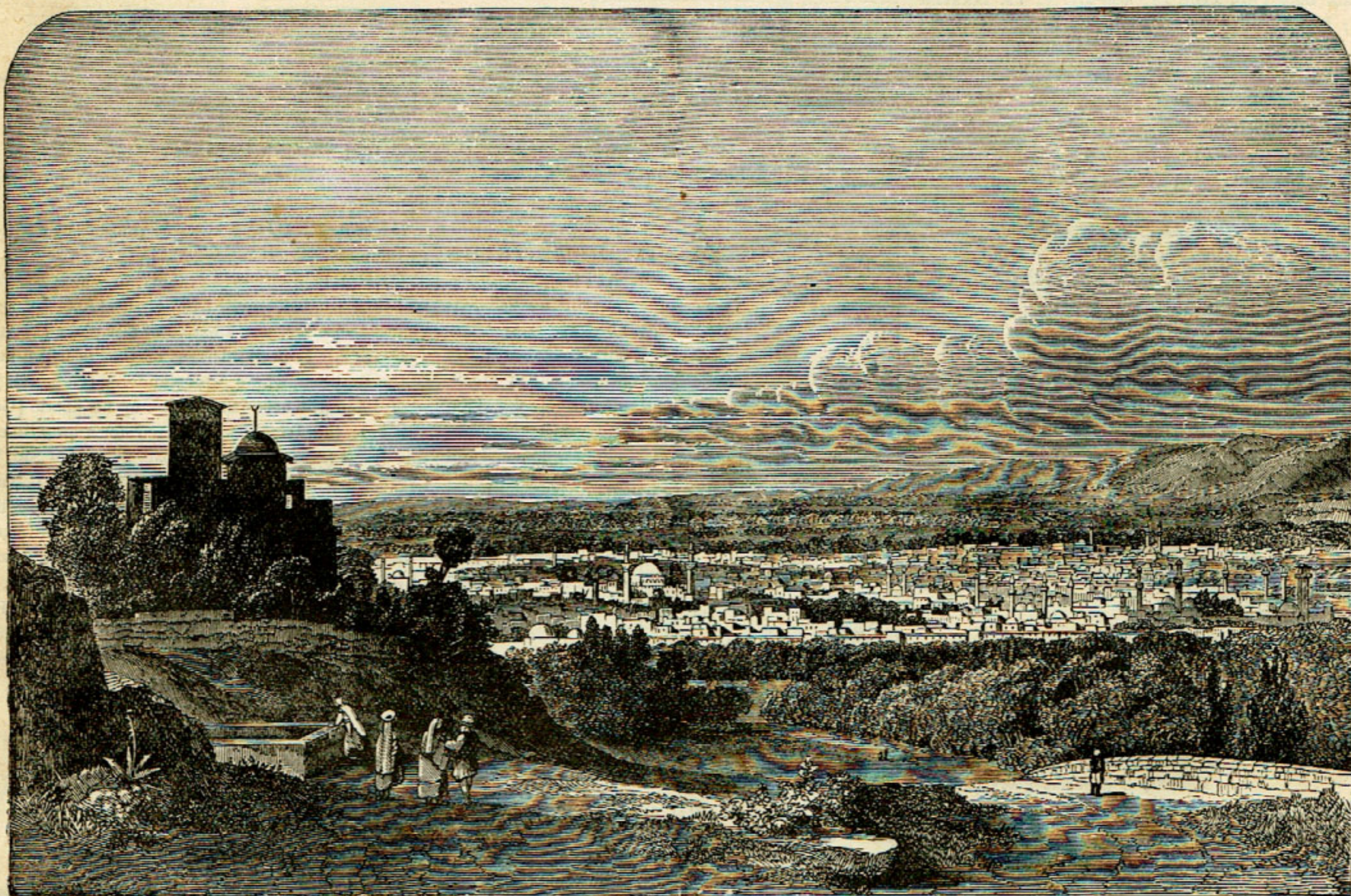
DIONYS'IUS, the Arcopagite, an illustrious Athenian converted by St. Paul (Acts xvii. 34).

DIOT'REPHES, a disciple mentioned 3 John i. 9.

DIP'SAS, a serpent whose bite caused a violent thirst (Deut. viii. 15).

DISCI'PLES, seventy were sent out by our Lord, two by two, to preach in the cities of Judea (Luke x. 1); their instructions (3); they return and give an account of their mission (17).

DISPER'SION, Jews of the, were those who remained in foreign countries after the captivity (James i. 1; 1 Pet. i. 1).



DAMASCUS, SYRIA.

jealousy (Wisd. ii. 24). He is always seeking to injure men (Gen. iii. 1; 2 Paral. xviii. 21; Job i. 11; Zach. iii. 1; Matt. viii. 28; Luke viii. 12; Acts xiii. 8; Eph. vi. 11; Apoc. ii. 10; xii. 9); he tempted our Lord (Matt. iv.); he transforms himself into an angel of light to deceive men (2 Cor. xi. 14); he goes about like a roaring lion (1 Pet. v. 8); he can act only as God permits (3 Kings xxii. 22; 2 Paral. xviii. 21; Job i. 12; ii. 6; Matt. viii. 31; Eph. ii. 2; 2 Tim. ii. 26; Apoc. xx. 7); he is the father and prince of the world and of all the wicked (John viii. 44; xii. 31; xiv. 30; xvi. 11; Acts xiii. 10; 2 Cor. iv. 4; Eph. ii. 2; 1 John iii. 10); his empire was destroyed by Christ (Matt. viii. 16; Luke x. 18; xi. 22; John xii. 31; Col. i. 13; 2 Tim. i. 10; Heb. ii. 14; 1 John v. 18; Apoc. xx. 9).

smith, who made silver temples as mementos, raised a riot (23-40).

DIDRACH'MA, a Greek piece of money (2 Mach. iv. 19; x. 20), and equivalent to the half-sicle which each Jew was obliged to pay annually to the temple (Matt. xvii. 23; Ex. xxx. 13).

DID'YMUS, the Greek name of Thomas (John xi. 16; xx. 24).

DI'ES (Jemima), the name of one of Job's daughters (Job xlii. 14).

DIE'VITES, one of the tribes sent to settle in the country of the ten tribes (1 Esd. iv. 9; 4 Kings xvii. 24).

DI'NA, daughter of Jacob and Lia (Gen. xxx. 21); ravished by Sicheu, son of Hemor the Hevite, who then sought her in marriage: but Simeon and

DISOBE'DIENCE punished (Lev. xxvi. 14; Deut. xi. 28; xvii. 12; xviii. 19; 1 Kings xii. 15; 3 Kings xx. 36; 2 Paral. vii. 19; Jer. xi. 8); the disobedience of Adam and Eve (Gen. iii. 16); of Lot's wife (xix. 26); of the sons of Aaron (Lev. x. 1); of the Israelites (Num. xiv. 41; 1 Kings xiii. 11; xiv. 24; xv. 24; 2 Kings vi. 7; Jer. xxv. 3; xxvi. 4; Acts vii. 39).

DIVINATION by arrows (Ezech. xxi. 21, 22). **DIVINE**, Jews forbidden to divine (Lev. xix. 26).

DIVI'NERS, soothsayers, interpreters unable to explain Pharaoh's dreams (Gen. xli. 8); Nebuchodonosor's (Dan. ii. 10); Balthasar's vision (Dan. v.).

DIVI'NING cup of Joseph (Gen. xli. 5).

DIVIS'ION of the Promised Land among the

ten tribes (Jos. xiii.); share of the tribes of Ruben and Gad (Num. xxxii. 33; Jos. xiii. 8); of Juda (xv. 20); of Ephraim (xvi.); of Manasses (Num. xxxii. 33; Jos. xviii. 7; xvii. 1-11); of Benjamin (xviii.); of Simeon (xix.); of Zabulon (xix. 10); of Issachar (17); of Aser (24); of Nephthali (32); of Dan (40); of Levi (xxi. 4).

DIVORCE forbidden (Matt. v. 32); permitted to the Jews (Deut. xxiv. 1); God punishes it (Mal. ii. 14).

DOC'TORS of the law taught by our Lord in childhood (Luke ii. 46); doctors come from all the cities of Judea and Galilee to hear him (v. 17); rebuked by our Lord (xi. 39); their hypocrisy unmasked (Matt. xvi. 1); condemned (Luke xi. 46); they are confounded (Matt. xxi. 24; xxii. 15; Mark xii. 13); they were to be heard, not to be imitated (Matt. xxiii. 3-6; Mark xii. 40); jealous of distinction (Matt. xxi. 15); they conspire the death of our Lord (John xii. 10; Matt. xxvi. 4); they seek means to put him to death (Luke xix. 47); they fear the people (48); resisted his miracles (John ix. 24); their blindness (39); they denied his mission (Luke xx. 2-4); compared to the rebellious vine growers (Luke xx. 9); seek to ensnare our Lord in his words (20); silenced (40); unable to answer the questions of our Lord (Matt. xxii. 46); corrupt Judas (xxvi. 15); they seize our Lord (John xviii. 3; Mark xiv. 43); they assemble to put him to death (Matt. xxvii. 1); deliver him to Pilate (2).

DOC'TRINE and **TRUTH** (Urim and Thummim), words on the Rational of Judgment (Ex. xxviii. 30).

watching and guarding (Job xxx. 1; Is. lvi. 10); devour corpses (3 Kings xiv. 11; xvi. 4; xxi. 19; xxii. 19); Ghost descends upon our Lord at his baptism in the form of a dove (Matt. iii. 16); we are to be as sim-



SAMUEL ANOINTING DAVID.

38; 4 Kings ix. 10; Jer. xv. 3; Ps. lxvii. 24); as a term of hatred or contempt (Ps. xxi. 17; 1 Kings xxiv. 15; 2 Kings iii. 8, etc).

DOR/CAS or **TABITHA**, a Christian woman of Joppe, famous for her works of mercy (Acts ix. 36); restored to life by St. Peter (40, 41).

DOS'ITHEUS, a priest; took the book of Phurim or Esther to Egypt (Esth. xi. 1); an officer of Judas Machabeus (2 Mach. xii. 19, 35).

ple as doves (x. 16); a type of contemplation (Isai. xxxviii. 14; lix. 11); referred to (Ps. liv. 7; lxvii. 14; Jerem. xlviii. 28; Ezech. vii. 16; Osee vii. 11; Nah. ii. 7; Isai. lx. 8; Cant. i. 14; ii. 14).

DRACHM, a Greek coin (2 Esd. vii. 70-72; 2 Mach. xii. 43).

DRAG'ON, a creature of deserts like the ostrich (Job xxx. 29; Isai. xxxiv. 13; xliii. 20; Jer. ix. 11; x. 22; xiv. 6; xlix. 33; Micheas i. 8; Deut. xxxii. 33; Ps. xc. 13); a dragon worshipped at Babylon and killed by Daniel (Dan. xiv. 22); in the Apocalypse applied to the devil (Apoc. xii. 3); in Ezechiel to Pharaoh (Ezec. xxix. 3).

DRAG'ON, fountain at Jerusalem (2 Esd. ii. 13).

DRAUGHT of fishes, miraculous (Luke v. 6, 7).

DREAMS, God shows his will in (Gen. xli. 2; Num. xii. 6; 2 Kings vii. 4; Job iv. 13; vii. 14; xxxiii. 15; 1 Kings xxviii. 6; 2 Mach. xv. 11; Matt. i. 20; Acts xxiii. 11; xxvii. 23); they are not to be followed (Deut. xiii. 1; Eccles. v. 2; Eccles. xxxiv. 1; Jerem. xxiii. 16; xxvii. 9; xxix. 8); impure dreams (Deut. xxiii. 10).

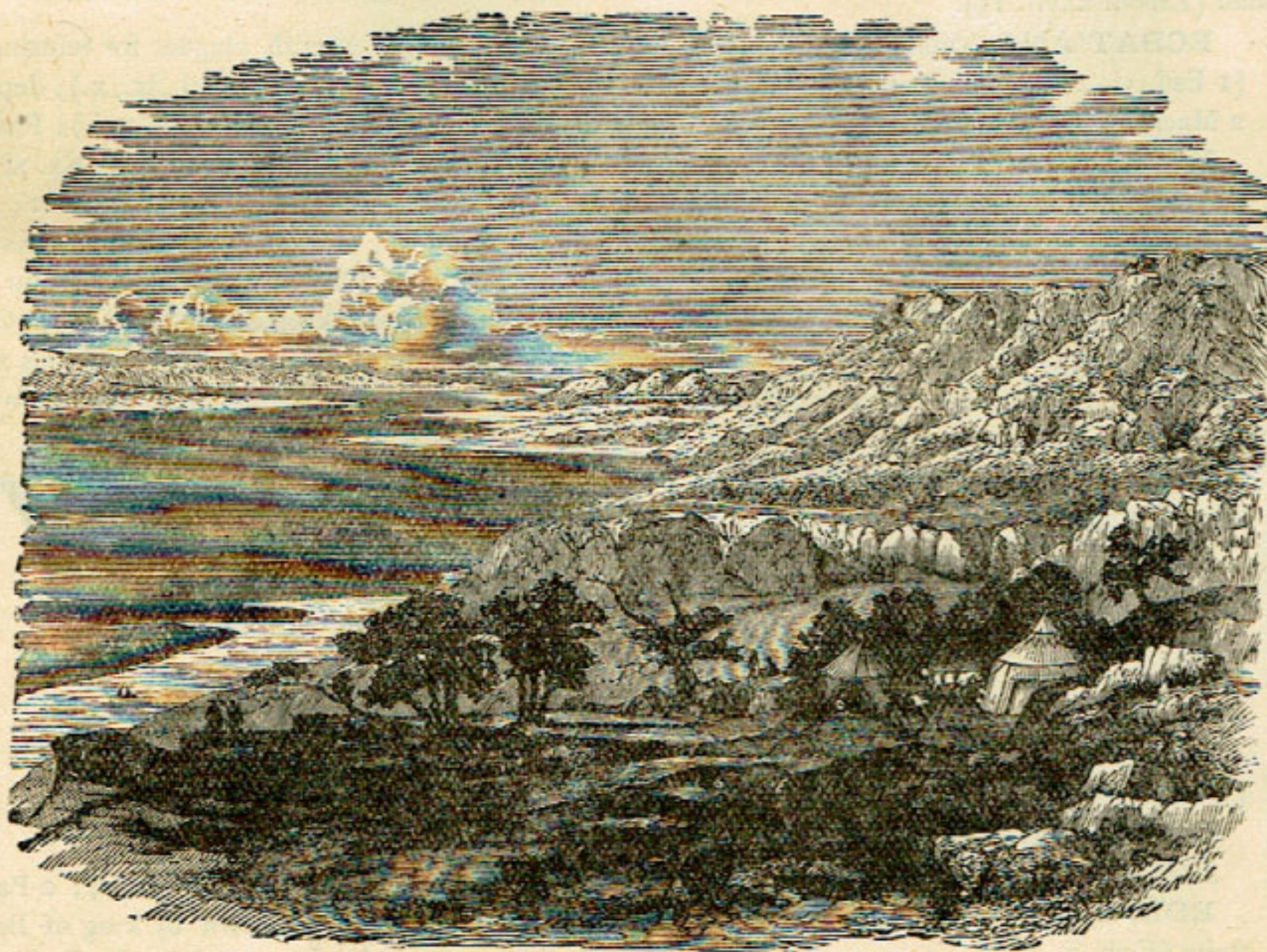
DRESS, vanity in dress reproved (Isai. iii. 18, Esth. xiv. 16; Matt. vi. 28; xi. 8; Mark xii. 38; Luke xvi. 19; 1 Tim. ii. 9; 1 Pet. iii. 3).

DROM'EDARY, an animal used as a beast of burden, swifter than the camel (Isai. ix. 6).

DROP'SY, our Lord cures a person afflicted with (Luke xiv. 2).

DROUGHT, in the kingdom of Juda, announced by Jeremias (Jerem. xiv. 3); in Israel by Elias (3 Kings xvii. 1-7; xviii. 2).

DRUNK'ENNESS and gluttony forbidden and punished (Prov. xxi. 17; xxiii. 1; Eccles. xxiii. 6; xxxi. 12, 17; xxxvii. 32; Isai. xxii. 13; xxviii. 7; xlv. 12; Ezech. xvi. 49; Joel i. 5; Mich. ii. 11; Hab. ii. 5; Wisd. ii. 7; Luke xii. 45; xxi. 34; Rom. xiii. 13; 1 Cor. v. 11).



SOUTHERN END OF THE DEAD SEA.

DO'DANIM, son or descendant of Javan (Gen. 4; 1 Paral. i. 7).

DOG, an unclean animal (Is. lxvi. 3); used for

DO'THAIN, **DO'THAN**, a town in Samaria (Gen. xxxvii. 17; 4 Kings vi. 13; Judith vii. 3).

DOVE sent out by Noe (Gen. viii. 8); the Holy

DRUSIL/LA, daughter of Herod Agrippa (Acts xxiv. 24).

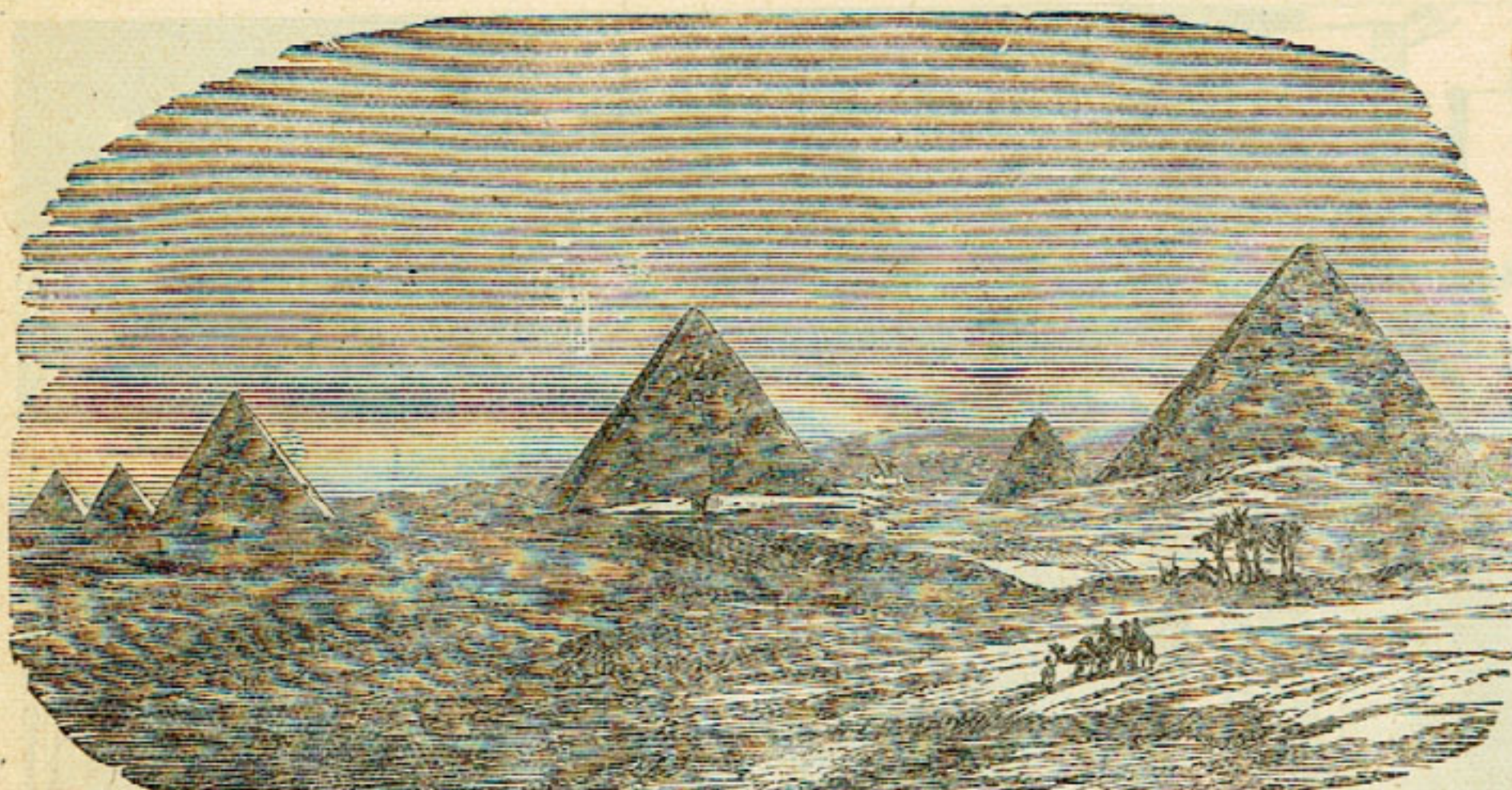
EARTH, the globe of the, Isai. xl. 22; created by God (Gen. i. 1; xiv. 19; Ex. xx. 11; xxxi. 17;

E'DOM, another name of Esau (Gen. xxxvi. 1), used frequently for the country of his descendants. Edom opposes the Israelites (Num. xx. 14); not to be abhorred (Deut. xxiii. 7); subdued by David (2 Kings viii. 14); revolts (4 Kings viii. 20); defeated (xiv. 7; 2 Paral. xxi.; Isai. xxxiv. 6); prophecy against (Num. xxiv.; Ps. cxxxvi.; Isai. xxxiv.; lxiii.; Jerem. xlix.; Lam. iv.; Ezech. xxv.; xxxii.; xxxv.; xxxvi.; Amos, Abdias).

EG'LA, sixth wife of David and mother of Jethraam (2 Kings iii. 5).

EG'LON, king of the Moabites, oppressed the Israelites for eight years, but was slain by Aod, 1405 B. C. (Judg. iii. 12).

E'GYPT, a country in the northeast of Africa, called the land of Cham (Ps. cv. 22); being settled by his son Mesraim (Gen. x. 6, 13); Abram went down to (Gen. xii. 10); Joseph sold to Ismaelite merchants going to Egypt (xxxvii. 25); Joseph's life in Egypt (xxxix-xli.); Jacob sends his other sons to Egypt for grain (xlii.-xliii.); goes down with all his family (xlv.); his descendants oppressed and reduced to bondage (Ex. i. 8); as had been foretold (Gen.



THE PYRAMIDS OF EGYPT.

DUMB devil expelled (Luke xi. 14; Mark vii. 32).

EA'GLE, classed among unclean birds (Lev. xi. 13; Deut. xiv. 12); the bald eagle (Mich. i. 16); referred to by our Lord (Matt. xxiv. 28; Luke xvii. 37); the parable of the two eagles (Ezech. xvii. 3-10); its strong flight (2 Kings i. 23; Job ix. 26; Prov. xxx. 19; Jerem. iv. 13; Lam. iv. 19; Abd. 4), one of the four creatures in Ezekiel's vision had the head of an eagle (x. 14); hence applied symbolically to St. John the Evangelist. The eagle of the Apocalypse (iv. 7; viii. 13; xii. 14.)

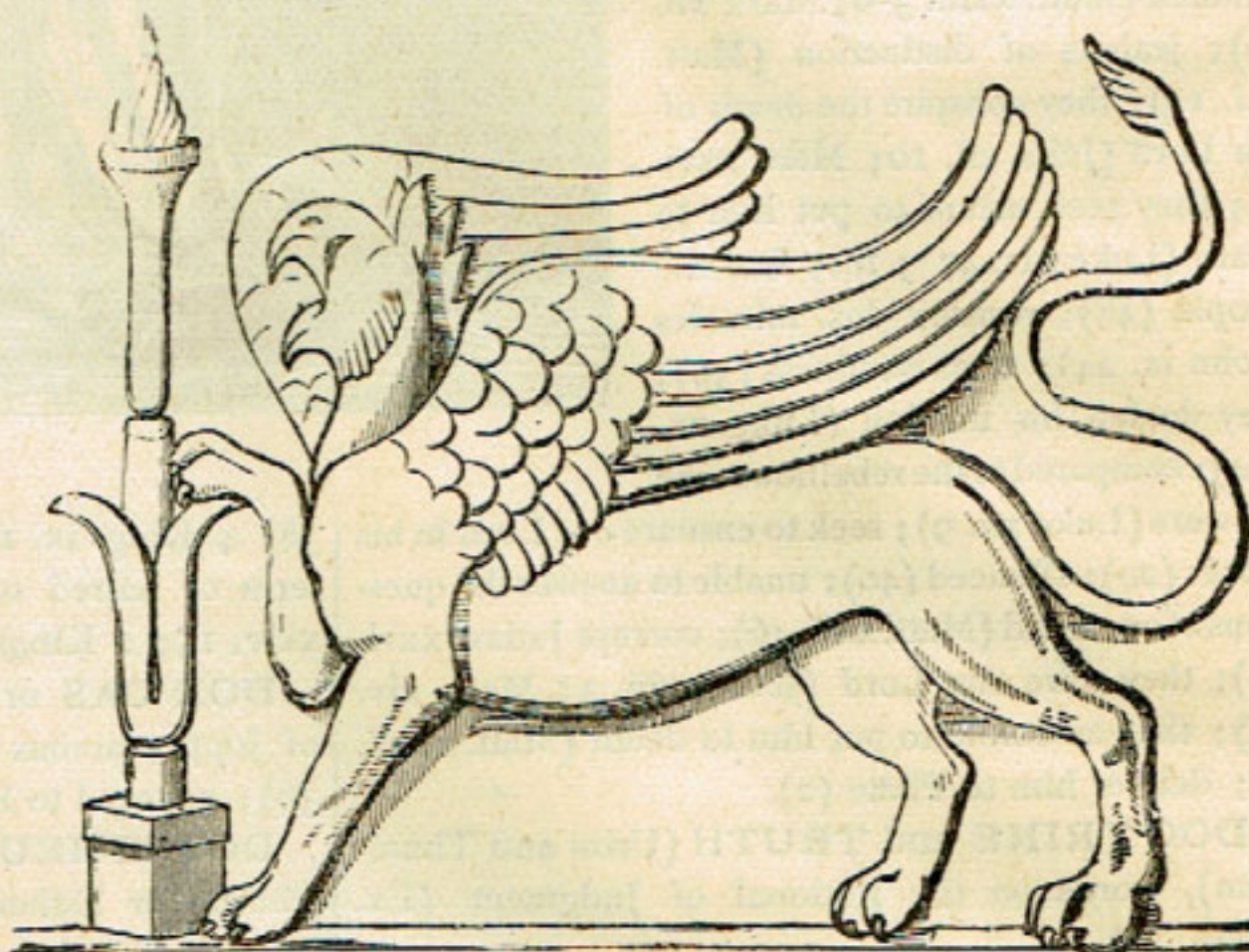
EARS OF WHEAT. The disciples rebuked by the Pharisees for breaking on the Sabbath (Luke vi. 1; Matt. xii. 1).

EAR-RINGS, Earlets, early in use and apparently superstitions (Gen. xxxv. 4); sent as presents (Gen. xxiv. 22, 47; Job xlii. 11); given to make golden calf (Ex. xxxii. 2); for the sacred vessels (xxxv. 22); allusions to their use (Judg. viii. 24-26;

4 Kings xix. 15; Ps. cxlii. 15; cxx. 2; Prov. viii.; Esth. xiii. 10); suspended in space (Job xxvi. 7); covered with vegetation and animals (Gen. i. 10-12, 20-25); man created on earth (26, 27); cursed on account of Adam's sin (iii. 17, 18; iv. 2); overwhelmed with deluge on account of the sins of men (vii. 6, 10-12, 17); again peopled by Noe and his descendants (viii. 18); its final destruction (Apoc. xxi. 1).

EARTH'QUAKES, in the reign of Ozias (Zach. xiv. 5; Amos i. 1); at the crucifixion of our Lord (Matt. xxvii. 51); foretold (Apoc. vi. 12).

EB'ONY, imported into Tyre from Dedan (Ezech. xxvii. 15).



WINGED CREATURE, WITH THE HEAD OF AN EAGLE.

ECBAT'ANA, capital of the Medes (1 Esd. vi. 2; Tob. iii. 7; xv. 8; Jud. i. 1; 2 Mach. ix. 3).

ECCLE'SIASTES, one of the canonical sapiential books, written by Solomon, and called in Hebrew Coheleth or the Preacher (Eccles.)

ECCLE'SIAST'ICUS, one of the canonical sapiential books written by Jesus, the son of Sirach, and called in Hebrew Ben Sirach. It was translated from the Hebrew by his grandson, and incorporated in the Septuagint.

ECH'O, rebounding from the mountains (Wisd. xvii. 18).

ECLIPSE of the sun alluded to (Job xxxvi. 32; ix. 7; Ezech. xxxii. 7; Matt. xxvii. 45).

EDE'MA, a strong city in Nephthali (Jos. xix. 36).

E'DEN, sons of (Isaias xxxvi. 1).

E'DEN, Cain dwelt east of (Gen. iv. 16).

EDIS'SA, the name of Esther in captivity (Esth. ii. 7).

ED'NA, apriest (1 Esd. x. 30; 2 Esd. xii. 15).

ED'NAS, warriors who joined the party of David (1 Paral. xii. 20); a general of the army of Josaphat, king of Juda (xvii. 14).

xv. 13); Egypt smitten with plagues for refusing to let the Israelites depart (Ex. vii., viii., ix., x.); departure of the Israelites from (xii.; Deut. xvi.); Pharaoh pursuing is overwhelmed in the Red Sea (Ex. xiv.); the Israelites regret the food of Egypt (xiv. 11; xvi. 3; xvii. 3; Num. xi., xiv. xx); Solomon marries the daughter of Pharaoh, king of Egypt (3 Kings iii. 1); Jeroboam fled to Sesac, king of Egypt (xi. 40); Osee applies to Sua, king of Egypt, for aid (4 Kings xvii. 4); Josias, king of Juda, defeated and slain by



EGYPTIAN BASKETS. (From Wilkinson.)

Necho, king of Egypt (4 Kings xxiii. 29; 2 Paral. xxxv. 20-24); Egypt overthrown by king of Babylon (4 Kings xxiv. 7; Jerem. xlv. 2); Ptolemee, king of Egypt, overthrown by Antiochus (1 Mach. i. 17-21); Alexander Bales sends ambassadors to (x. 51); Ptolemee gives him his daughter in marriage (57); Ptolemee conquers Alexander and assumes



DEER.

Judith x. 3; Prov. xxv. 12; Isai. iii. 20; Ezech. xvi. 12; Osee ii. 13).

of David (1 Paral. xii. 20); a general of the army of Josaphat, king of Juda (xvii. 14).

the crowns of Egypt and Asia (xi. 13); prophecies against (Isai. xix., xx.; Jerem. xliii., xlv., xlv.); called the Land with the winged Cymbal (Isai. xviii. 1); Joseph and Mary flee to with the infant Saviour (Matt. ii. 13).

E'LA, son of Baasa, king of Israel, reigned two years at Thersa, B. C. 930; and was assassinated by Zambri (3 Kings xvi. 6-10).

E'LAM, eldest son of Sem (Gen. x. 22; 1 Paral. i. 17); also the country settled by his descendants (Gen. xiv. 1, 9; Is. xi. 11; xxi. 2; Jer. xxv. 25; xlix. 34; Ezech. xxxii. 24); occupying part of Persia.

E'LAMITES, inhabitants of Elam (1 Esd. iv. 9); prophesied against (Jerem. xlix.)

ELCA'NA, general of Ahas, king of Juda, killed by Zechri (2 Paral. xxviii. 7).

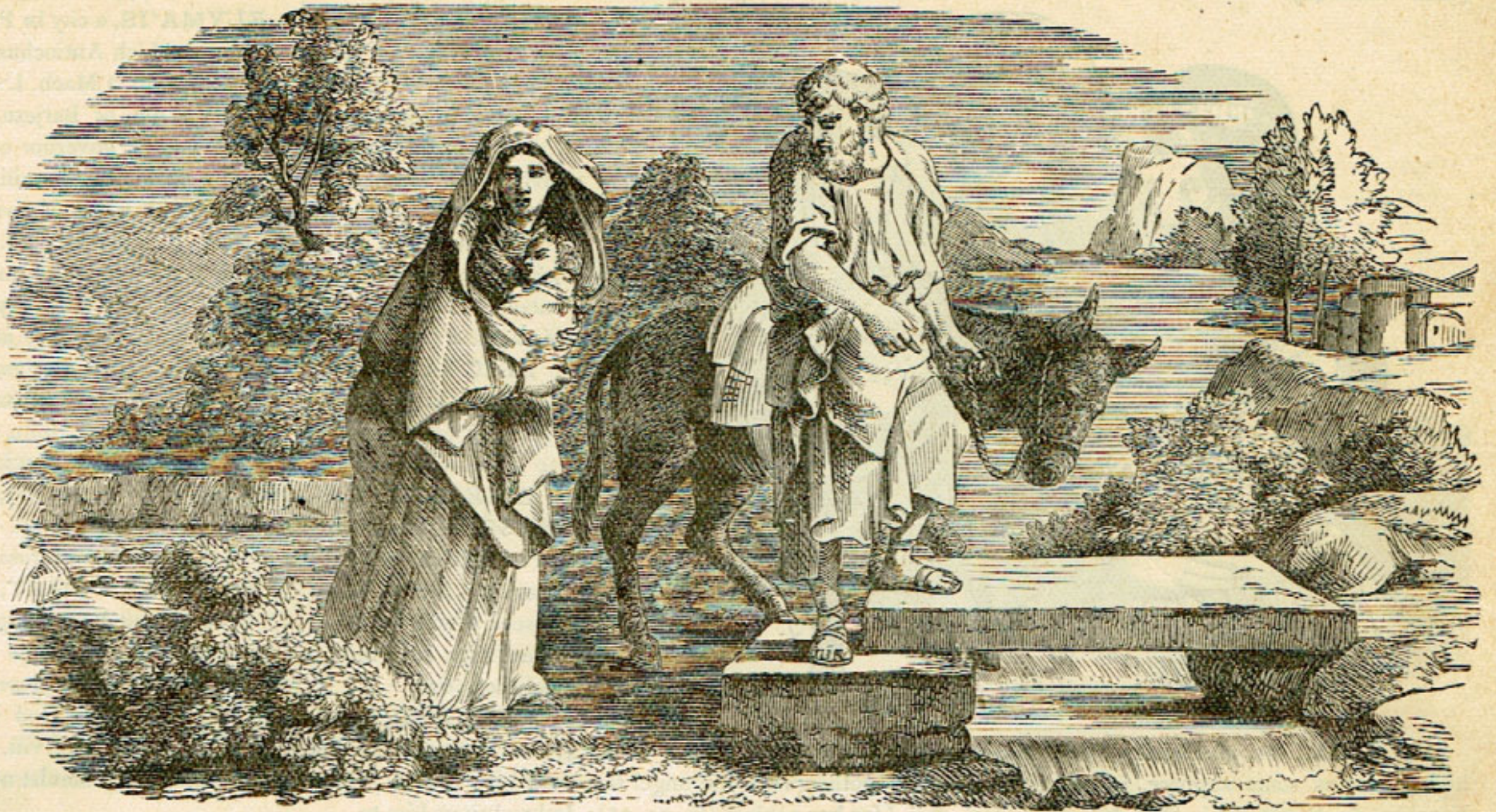
ELCHA'NAN, a brave warrior; son of David's uncle (1 Paral. xi. 26).

EL'DAD, one of the seventy ancients of Israel; Josue wished Moses to stop his prophesying, but Moses would not (Num. xi. 26-29).

ELE'AZAR, third son of Aaron, succeeds him in the high-priesthood (Num. xx. 26); he entered the promised land with Josue and divides it (Jos. xiv.

priest till the time of Heli, a descendant of Ithamar.

ELE'AZAR, one of the ancestors of our Lord (Matt. i. 15).



THE FLIGHT INTO EGYPT.

ELE'AZAR, son of Saura, dies bravely in battle against Antiochus (1 Mach. vi. 43-46).

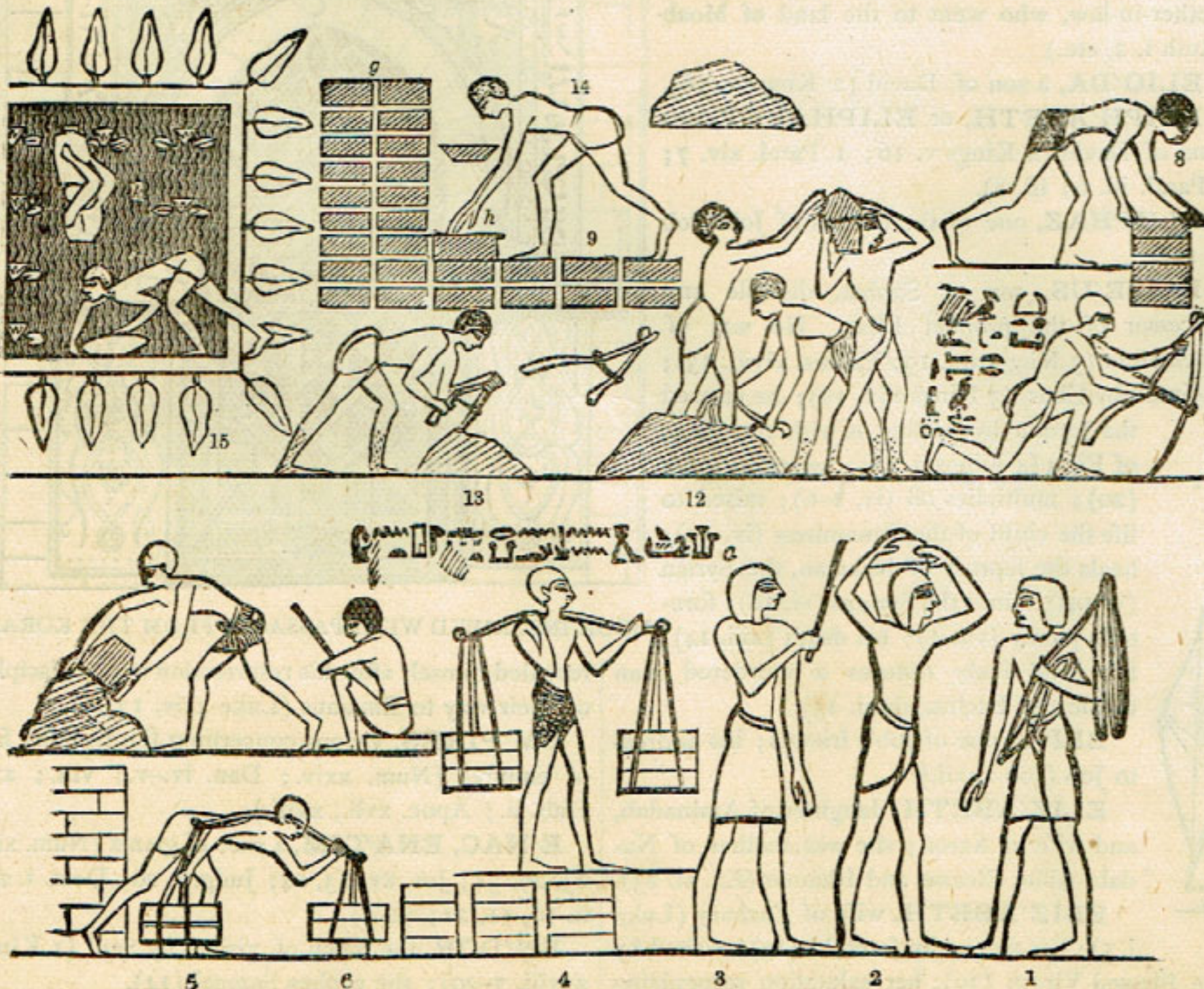
ELE'AZAR, son of Aminadab, appointed to guard the ark (1 Kings vii. 1).

ELE'AZAR, a venerable old man of Jerusalem, one of the chief scribes, put to death by Antiochus for refusing to eat the flesh of swine in violation of the law, or even pretend to do so (2 Mach. vi. 18-31).

ELE'AZAR, one of those who brought water to

ELECT', their small number (Matt. xx. 16); evil days shortened and postponed for the sake of (Matt. xxiv. 22; Mark xiii. 20).

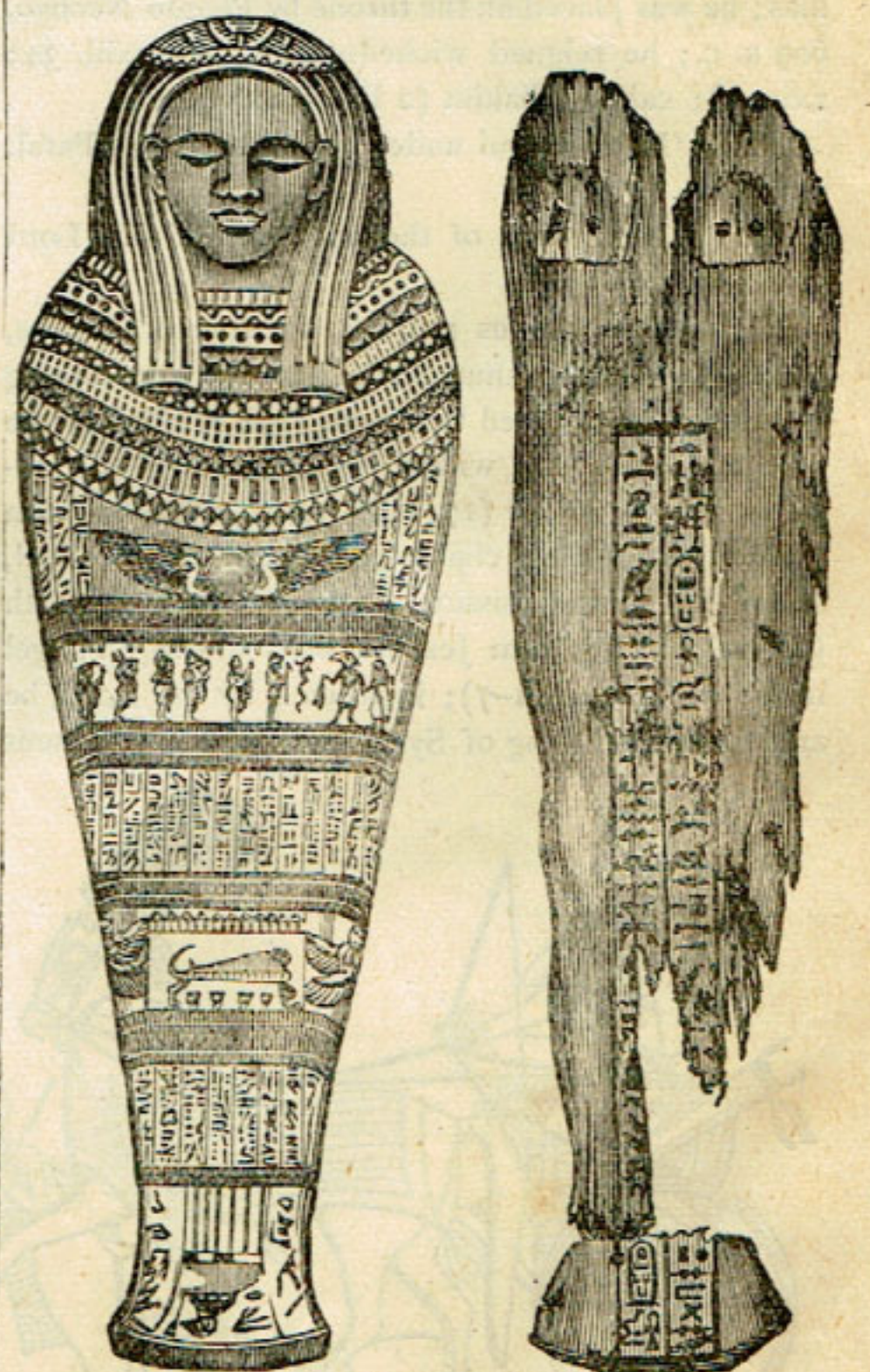
ELECT' or **ELECTA**, a lady at Ephesus to



FOREIGN CAPTIVES EMPLOYED IN MAKING BRICKS AT THEBES. (Wilkinson.)

7); he dies at Gabaath, and is succeeded by Phinees (xxiv. 33); his family retained the office of high-

David from the cistern of Bethlehem (2 Kings xxiii. 9; 1 Paral. xi. 16).



EGYPTIAN MUMMIES.

whom St. John addressed his second epistle. Some suppose it to be figurative for a church (2 John i. 1).

EL'EPHANT, used in war (1 Mach. i. 18; iii. 34; vi.; viii.; 2 Mach. xi., xiii., xiv.); elephants' teeth (ivory) (3 Kings x. 22).

E'LI, Eli, lama sabachthani, Hebrew words from

Ps. xxi. 1, meaning "My God, my God, why hast thou forsaken me?" uttered by our Lord on the cross (Matt. xxvii. 46).



EGYPTIAN HEAD-DRESSES.

ELI'ACIM, son of Helcias, "over the house," high-priest, as some suppose, in the time of king Ezechias (4 Kings xviii. 18); his glory (Isai. xxii. 20-25); high-priest (Jud. iv. 5; 4 Kings xxii. 4; 2 Paral. xxxiv. 9; Baruch i. 7); called Joakim (Jud. xv. 9).

ELI'ACIM, king of Juda, surnamed Joakim. He was son of Josias, succeeded his brother Jehonias; he was placed on the throne by Pharaoh Nechao, 609 B. C.; he reigned wickedly (4 Kings xxiii. 34; xxiv. 5); called Eliakim (2 Paral. xxxvi. 4).

ELIA'DA, general under king Josaphat (2 Paral. xvii. 17).

ELI'AKIM, one of the ancestors of our Lord (Luke iii. 30).

ELI'AS, a famous prophet, a native of Thesbe, dwelling at Galaad, shuts up the heavens from raining (3 Kings xvii. 1); fed by ravens (6); multiplies the corn and oil of the widow of Sarephta (9-16); restores her son to life (17-24); Achab summons him (xviii. 1-20); Elias challenges the priests of Baal, shows his divine mission, and puts them to death (21-46); fleeing from Jezabel, he is fed by an angel in the desert (xix. 1-7); instructed by the Lord, he anoints Hazael king of Syria, and Jehu and Eliseus



EGYPTIAN MONARCH IN HIS CHARIOT.

(8-21); rebukes Achab for killing Naboth (xxi. 17-20); at the command of an angel he stops the messengers sent by king Ochozias to consult Beelzebub, and announces his death (4 Kings i. 3-8); two offi-

cers and their men destroyed by fire from heaven for intending evil to him (9-16); walks through the Jordan (ii. 8); goes up to heaven in a whirlwind and a

fiery chariot (11); present at the transfiguration of our Lord (Matt. xvii. 3); he is to come again (Mal. iv. 5; Eccus. xlviii. 10; Matt. xvii. 11; Mark ix. 11).

ELI'ASIB, a priest who went up with Zorobabel (2 Esd. iii. 1); high-priest (xiii. 28).

ELIC'IAN, the nation of king Erioch (Judith i. 6); supposed to be the Elamites.

ELIE'ZER DAMASCUS, Abraham's servant (Gen. xv. 2); goes to Mesopotamia to seek a wife for Isaac (Gen. xxiv. 10); brings Rebecca (61).

ELIE'ZER, son of Moses (Ex. ii. 22; xviii. 4); circumcised by his mother when the angel threatened the life of Moses for her neglect (iv. 24, 25); Jethro brings him to his father (xviii. 1-6).

ELIE'ZER, son of Dodau, a prophet who foretold to Josaphat that his fleet fitted out to co-operate with Ochozias should be wrecked in Asiongaber (2 Paral. xx. 37).

ELIE'ZER, a deputy sent by Esdras to the Jews at Chasphia (1 Esd. viii. 15-20).

E' LIM, sixth camp of the Israelites in the desert (Ex. xv. 27; Num. xxxiii. 9).

ELIM'ELECH, husband of Noemi, Ruth's mother-in-law, who went to the land of Moab (Ruth i. 2, etc.).

ELIO'DA, a son of David (2 Kings v. 16).

ELIPH'ALETH, or **ELIPHALET**, two sons of David (2 Kings v. 16; 1 Paral. xiv. 7; 1 Paral. iii. 6; iii. 8).

EL'IPHAZ, one of the friends of Job (Job ii. 11).

ELISE'US, son of Saphat, disciple and successor of the prophet Elias. He was of Abelmeula (3 Kings xix. 19; Eccus. xlviii. 13); anointed by Elias (3 Kings xix. 16); he crossed the Jordan by striking it with the cloak of Elias (4 Kings ii. 14); sweetens water (20); multiplies oil (iv. 1-6); raised to life the child of the Sunamitess (iv. 32); heals the leprosy of Naaman, the Syrian (v. 14); blinds the Syrians (vi. 18); foretells plenty (vii. 1); his death (xiii. 14); his dead body restores a murdered man to life (21 Eccus. xlviii. 15).

ELI'U, one of Job's friends; his address to Job (Job xxxii.).

ELIZ'ABETH, daughter of Aminadab, and wife of Aaron; she was mother of Nadab, Abiu, Eleazar and Ithamar (Ex. vi. 23).

ELIZ'ABETH, wife of Zachary (Luke i. 5); her maternity foretold (13); visited by the Blessed Virgin (39); her salutation recognizing her as mother of the Lord (41-45); gives birth to St. John the Baptist (57).

E'LUL, one of the months of the Jewish year,

nearly coinciding with August. The wall of Jerusalem was completed on the 25th (2 Esd. vi. 15; see 1 Mach. xiv. 27).

ELYMA'IS, a city in Persia, containing a temple of Nanea, which Antiochus endeavored to pillage (1 Mach. vi. 1-4; 2 Mach. i. 13).

EL'YMAS, or Barjesu, a magician who misled Sergius Paulus, governor of Cyprus, and was struck blind by St. Paul (Acts xiii. 7-9).

E'MATH, a city of Syria, assigned by Josue to the tribe of Nephthali (Jos. xix. 35); Thou, king of Emath, was on terms of amity with David (2 Kings viii. 9). It was taken by the kings of Juda and Israel (4 Kings xiv. 28); and by the Assyrians, who removed the people to Samaria (xvii. 24; xviii. 34).

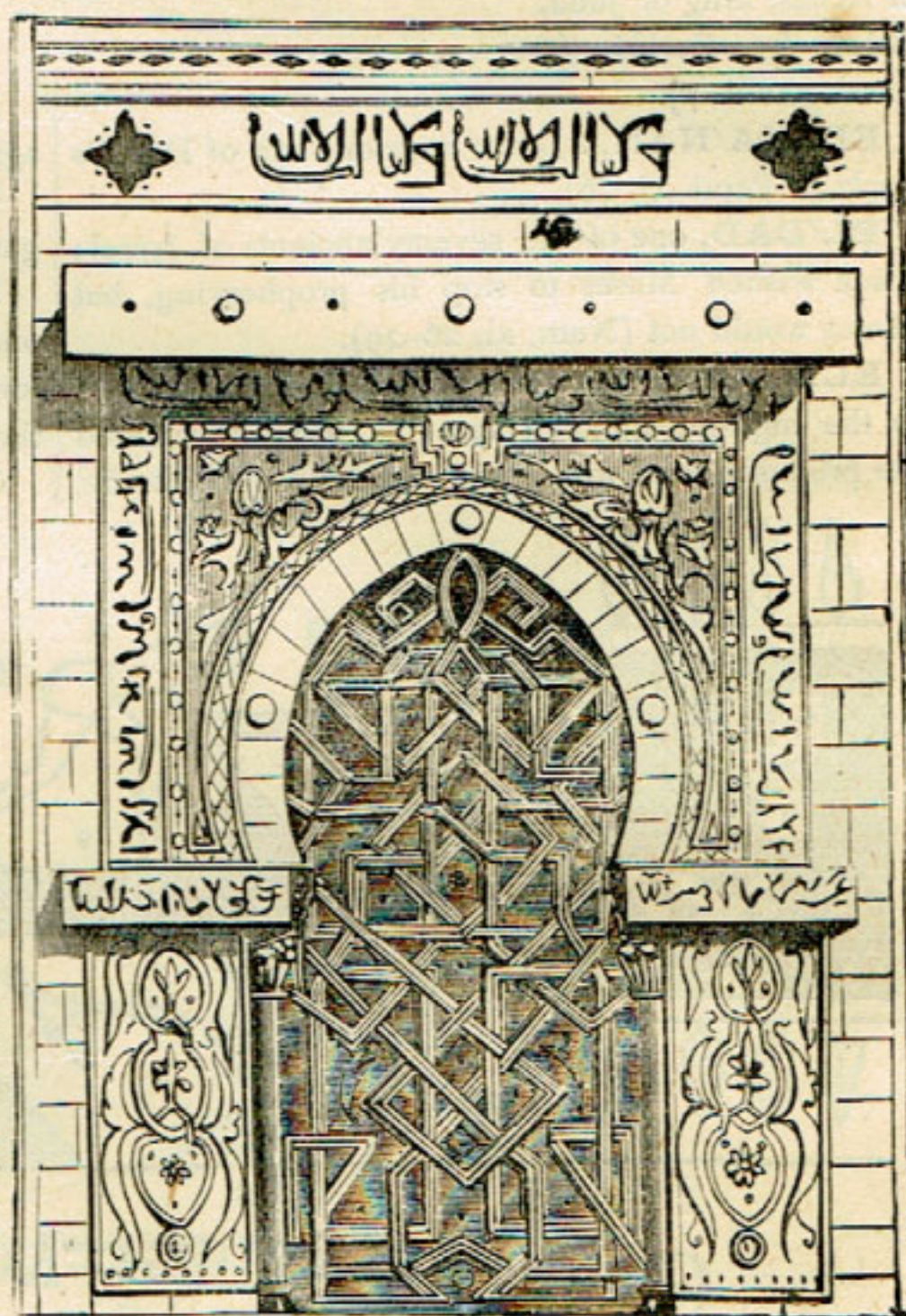
EMBALM'ING, in use among the Jews (Gen. 1. 2, 3; Luke xxiv. 1; John xix. 40).

EM'ERALD, a precious stone in the rational (Ex. xxviii. 17; xxxix. 10); alluded to (Tob. xiii. 21; Jud. x. 19; Eccus. xxxii. 8; Ezech. xxviii. 13); in the wall of the New Jerusalem (Apoc. xxi. 19).

EM'ISSARY GOAT, chosen by lot (Lev. xvi. 8), to be offered by the high-priest, who was to pray that the sins of the people should light on him, and then turn him into the desert (20-22).

EMMAN'UEL, God with us, the name of the Messiah (Isai. vii. 14; viii. 8; Matt. i. 23).

EM'MAUS, a hamlet near Jerusalem. Our Lord



DOOR INSCRIBED WITH PASSAGES FROM THE KORAN.

revealed himself after his resurrection to two disciples on their way to Emmaus (Luke xxiv. 13).

EM'PIRES, visions concerning the rise and fall of empires (Num. xxiv.; Dan. iv.-v.; viii.; xi.; Hab. ii.; Apoc. xvii., xviii.).

E'NAC, **ENA'CIM**, a race of giants (Num. xiii. 23, 29, 34; Jos. xv. 13, 14; Judg. i. 20; Deut. i. 28; ii. 10, 11, 21; ix. 2).

EN'DOR, the witch of, visited by Saul (1 Kings xxviii. 7-20); she evokes Samuel (14).

ENE'AS, a man of Lydda, paralyzed for eight years, cured by St. Peter (Acts ix. 33, 34).

EN'EMIES to be prayed for (Num. xvi. 22;

Luke vi. 28; xxiii. 34; Acts vii. 59); and loved (Prov. xxv. 21; Matt. v. 44).

ENGAD/DI or **ASASONTAMAR**, a city near the Dead Sea; David dwelt in its strongholds (1 Kings xxiv. 1); Josaphat's enemies advance to (2 Paral. xx. 2); famous for vineyards (Cant. i. 13).

ENGINES of war, what wood to be taken for (Deut. xx. 20); details as to (2 Paral. xxvi. 15; 1 Mach. v. 30; vi. 20, 31; 2 Mach. xii. 15, 27).

EN/NOM, En/non, the valley of the son of, east of Jerusalem (Jos. xv. 8; xviii. 16; 2 Esd. xi. 30); Topheth, where Moloch was worshipped, was here till defiled by Josias (4 Kings xxiii. 10; Jerem. vii. 31, 32).

EN/NON, near Salim, where St. John baptized (John iii. 23).

E/NOS, son of Seth (Gen. iv. 26; v. 11).

EN/VY, examples of (Gen. iv. 5; xxvi. 14; xxx., xxxi.; Exod. i.).

EPA/PHRAS instructs the Colossians (Coloss. i. 7); a fellow-prisoner with St. Paul in Rome (iv. 12; Philem. 23).

EPAPH/RODI/TUS, apostle of the Philippians (Phil. ii. 25); sent to Rome to minister to St. Paul (iv. 18).

EPENE/TUS, mentioned by St. Paul as the first-fruits of Asia in Christ (Rom. xvi. 5).

E/PHA or **BATH**, a Hebrew measure, holding, according to Josephus, a little more than eight gallons.

EPH/ESUS, a celebrated city in Ionia, Asia Minor. St. Paul visited it first A. D. 54 (Acts xviii. 19, 22); he soon returned and remained till 57, when Demetrius raised a riot which compelled him to retire; he was there again in 65; he wrote to the Christians of Ephesus from Rome (Eph.) Aquila,

bishop of Ephesus (1 Tim. iv. 14; 2 Tim. i. 6). The bishop praised (Apoc. ii. 1); but reproached with the cooling of his charity (4, 5).

appointed to divide the land (xxxiv. 24); their territory (Jos. xvi.); Ammonites waste Ephraim (Judges x. 9); revolt against Jephthe, defeated (Judges xii. 4);

DEFACED.

DEFACED.

INSCRIPTIONS AT EMATH.

EPH/PHETA, a Hebrew word meaning *Be thou opened* (Mark vii. 32-34).

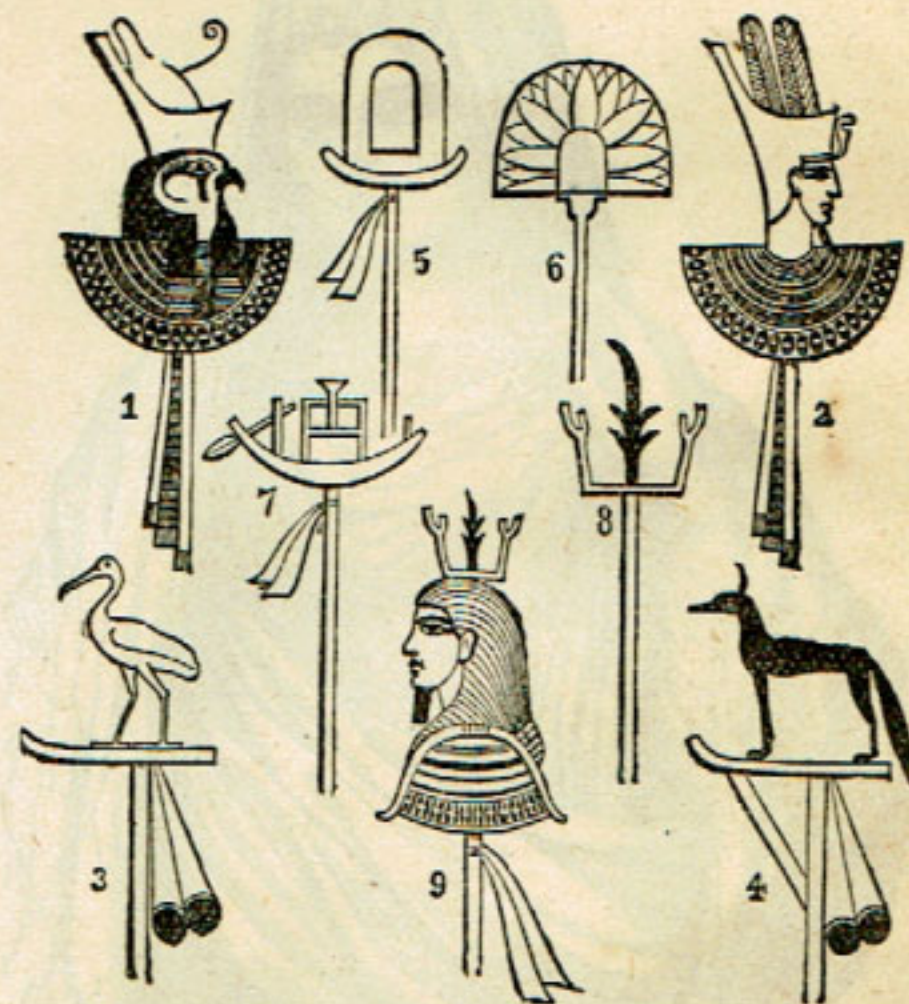
E/PHOD, a priestly vestment. That of the high-priest was of gold and violet, and purple and scarlet, and fine linen, with two onyxes on the shoulders engraved with the names of the twelve tribes (Ex. xxviii. 6-9); over it was the rational of judgment (15); it was worn on approaching the tabernacle (43); it was carried away by the high-priest Abiathar when he fled to David (1 Kings xxiii. 6; xxx. 7); an ephod made of the gold taken by Gedeon from the Ismaelites proves destructive to his house (Judg. viii. 27).

EPH/RAIM, second son of the patriarch Joseph by Aseneth. Jacob, in blessing the sons, placed his right hand on Ephraim (Gen. xli. 52; xlv. 20).

EPH/RAIM, tribe of. During the stay of the Israelites in Egypt, the sons of Ephraim attacked Geth and were slain (1 Paral. vii. 21); his descendants increased in Egypt so that they formed one of the twelve tribes; at the Exodus they numbered 40,500 men able to bear arms, under Elisama (Num. ii. 18, 19); their camp was on the west side (Num. ii. 18); their offerings (vii. 48-53); to view the land

the fugitives detected at the ford of Jordan by the word Schibboleth (6); 42,000 of the tribe slain (6); formed part of the kingdom of Israel (3 Kings xii. 20; 2 Paral. x.); carried into captivity (4 Kings xvii. 5); Josue was of this tribe (1 Par. vii. 27).

EPHRA/TA, another name of Bethlehem (Gen. xxxv. 16, 19; xlviii. 7; Ruth iv. 11; Mich. v. 2).

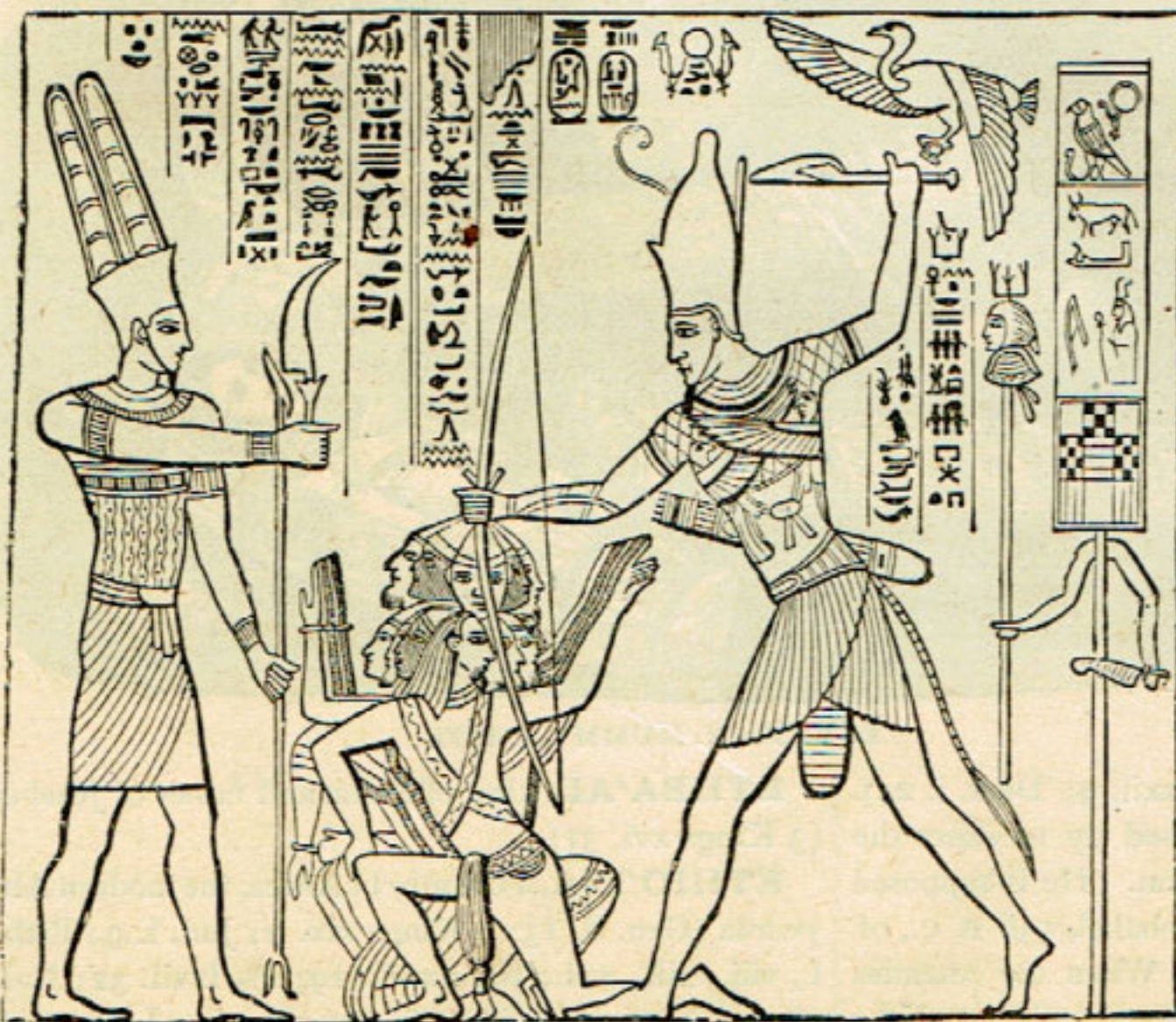


EGYPTIAN ENSIGNS OR STANDARDS. (Fbn.) From Champollion, 1, 2, 3, 4. From Wilkinson, 5, 7, 8. From Rossellini, 6, 9.

EPH/RATHITES, natives of Bethlehem (Ruth i. 2; 1 Kings xvii. 12).

EPHRA/TA, used in Ps. cxxxi. for the territory of Ephraim, and Ephrathite for a man of the tribe of Ephraim (3 Kings xi. 26).

EPH/REE, Pharaoh, king of Egypt, his fall foretold (Jerem. xlv. 30).



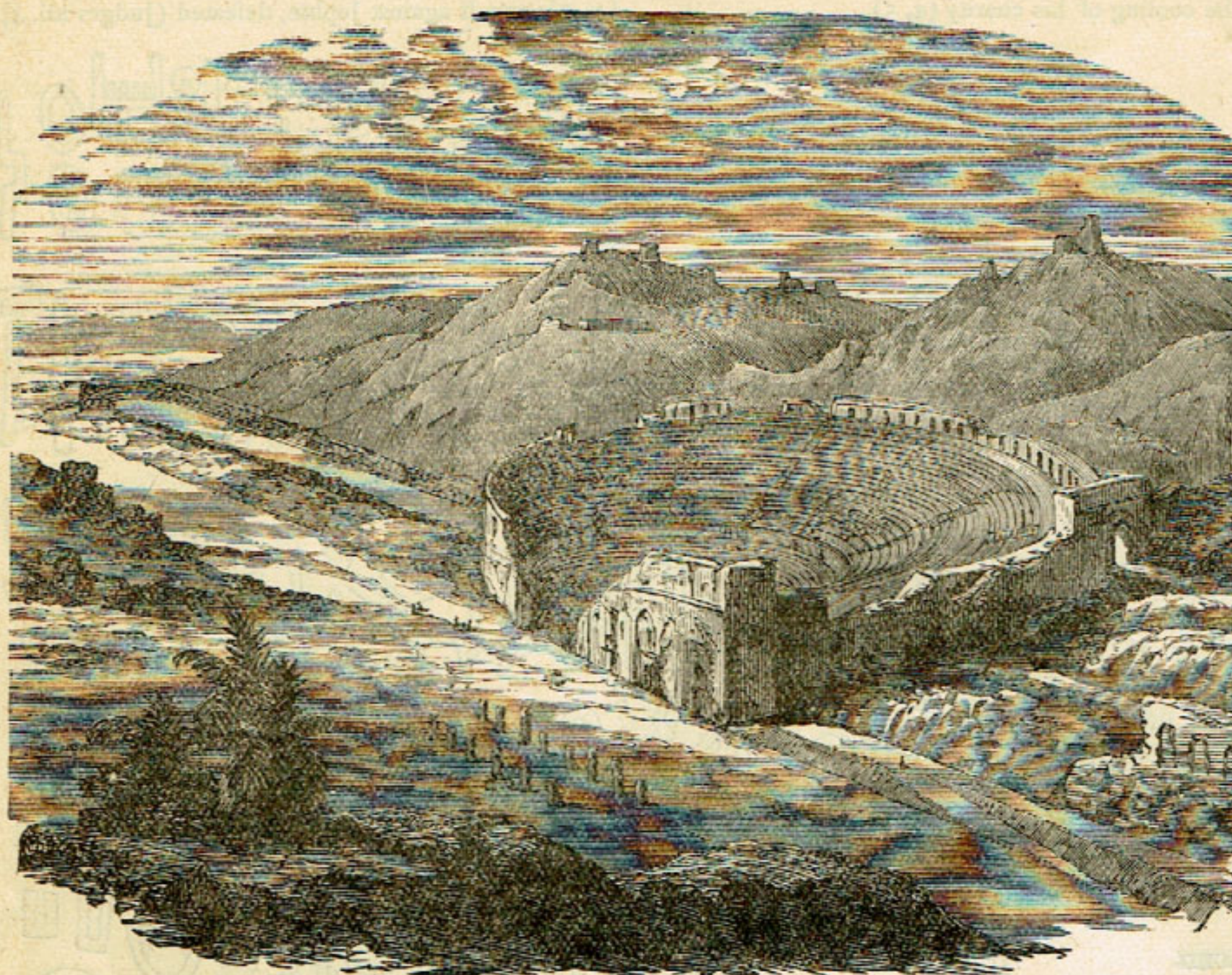
SPECIMEN OF ANCIENT EGYPTIAN ART.

Priscilla, and Apollo also labored here (Acts xviii. 18; xviii. 24). St. Paul consecrated St. Timothy

they sent Osee (Josue) son of Nun (xiii. 9); at Settim they numbered 32,500 (xxvi. 37); Camuel was

EPH'RON, son of Seor, sells the double cave to Abraham (Gen. xxiii. 16, 17; xxv. 9; xlix. 29).

James, two Epistles of St. Peter, three of St. John, and one of St. Jude.



RUINS OF EPHEBUS.

EPH'RON, a mountain north of Juda (Jos. xv. 9).

EPH'RON, a city east of Jordan, taken by Judas Machabeas (1 Mach. v. 46; 2 Mach. xii. 27).

EPICURE'ANS, Greek philosophers, dispute with St. Paul (Acts xvii. 18).

EPIS'TLES, letters addressed by the apostles, and received as canonical books of the New Testa-

ERAS'TUS, treasurer of Corinth, a disciple of St. Paul (Rom. xvi. 23); follows him to Ephesus (Acts xix. 22); sent to Macedon; returns to Corinth (2 Tim. iv. 20).

ERIC'IUS, the hedgehog (Isai. xiv. 23; xxxiv. 11, 15; Soph. ii. 14); mistranslated bittern in the King James Bible.

ER'IOCH, king of the Elicians (Jud. i. 6).

E'SAU, son of Isaac and Rebecca (Gen. xxv. 25); sells his birth-right to Jacob (xxv. 29-34); his wives (xxvi., xxviii., xxxvi.); sent out by Isaac to hunt for him (xxvii. 1-4); Jacob obtains his blessing by stratagem (5-30); he threatens Jacob's life (41); Jacob propitiates him (xxxii. 3-xxxiii. 3); their reconciliation (4).

ES'CHOL, an ally of Abraham at Mambre (Gen. xiv. 13, 24).

ES'COL, NEHEL-ESCOL, a vale in Juda where the spies cut an enormous bunch of grapes (Num. xiii. 24, 25; xxxii. 9; Deut. i. 24).

ES'DRAS, a holy priest raised up to effect the return of the Jews from Babylon. He is supposed to have returned first with Zorobabel, 536 B. C., of which he wrote a description. When the enemies of the Jews raised obstacles to the rebuilding of the temple he returned to Babylon, and was sent to Jerusalem by Artaxerxes, 467 B. C. (1 Esd. vii. 1); he set out with a large body, and at the river Ahara was

joined by others from Chasphia. He carried back the sacred vessels and published a fast; he deposed priests and Levites who had married heathen women and would not dismiss them (1 Esd. ix.-x.); he governed the Jews till the arrival of Nehemias (2 Esd. i. 1); after the restoration of the temple he read the law to the people (viii.); and solemnly renewed the covenant (ix., x.); he was of the race of Eleazar (1 Esd. vii. 5).

ES'DRAS, two canonical books of the Old Testament, called the first and second of Esdras; the second being also called the book of Nehemias. They relate the return of the Jews from Babylon, the rebuilding of Jerusalem, and the temple (1 Esd., 2 Esd.).

ES'DRAS, a priest who read the law to the people before a battle with the Syrians (2 Mach. viii. 23).

ES'DRELON, a plain in the tribe of Issachar (Jud. i. 8; iv. 5; vii. 3).

ES'THER, or **EDISSA**, daughter of Abihail, of the tribe of Benjamin (Esth. ii. 7, 15); when Assuerus deposed Queen Vashti, Esther was one of the beautiful maidens gathered for him to select a new queen, and was chosen (ii. 9); Aman, the king's minister, in his anger at Mardochai, Esther's uncle, obtained orders for a general massacre of the Jews (iii.-xiii.); Esther interceded with Assuerus, her people were delivered and Aman was put to death (xiv.-xvi.); a feast was established called Phurim (xi.); which is still kept by the Jews.

ES'THER, a canonical book written by Mardochai (Esth.).

E'THAM, third station of the Israelites in the desert (Ex. xiii. 20; Num. xxxiii. 6).

E'THAN, the Ezrahite, one of the wisest men of his time (3 Kings iv. 31; 1 Paral. ii. 6); but excelled by Solomon.

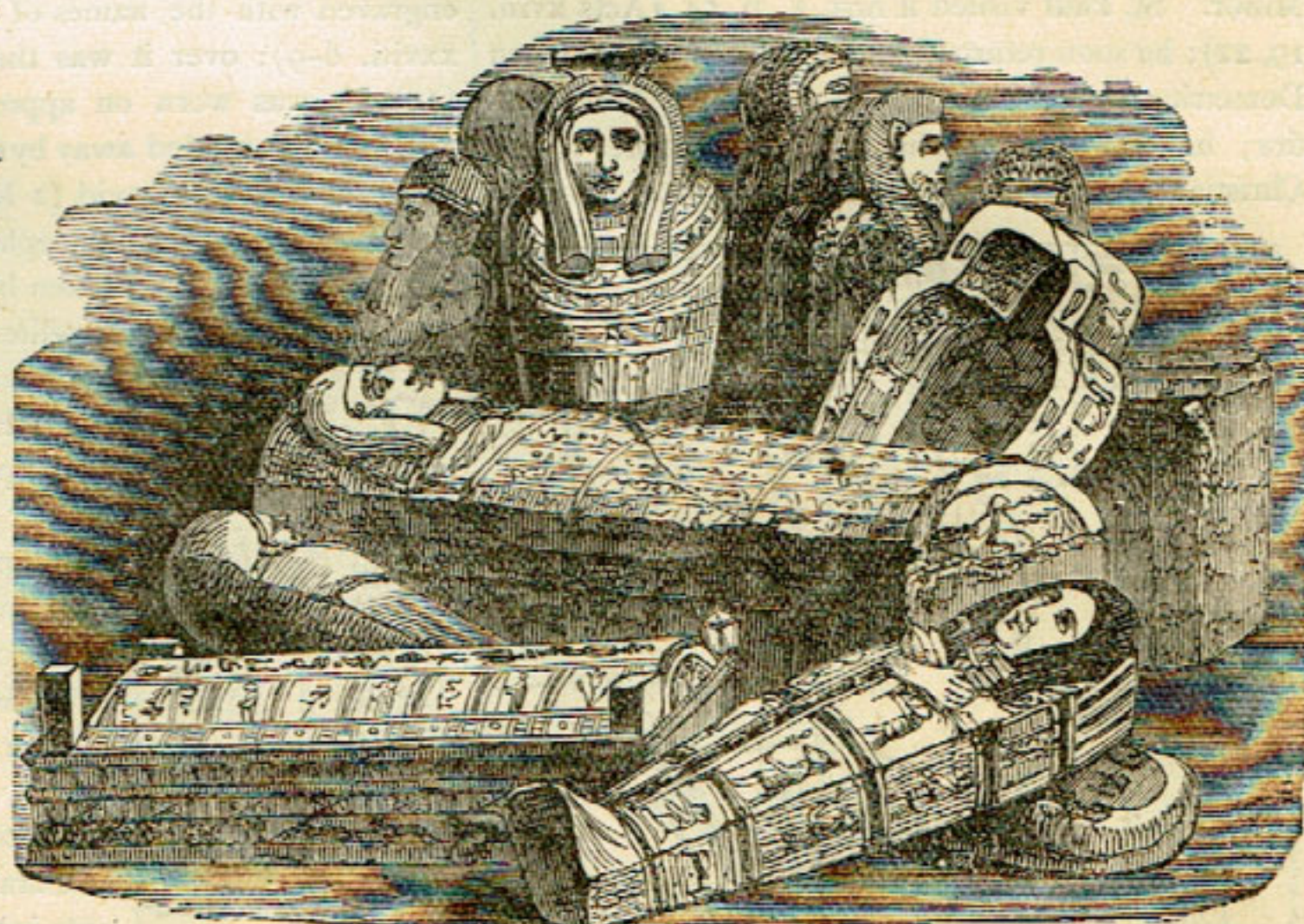
E'THAN, the rivers of (Ps. lxxiii. 15).

ETH'ANIM, one of the Jewish months, afterwards called Tisri (3 Kings viii. 2).



EUNICE, THE MOTHER OF TIMOTHY.

ment. They are the Epistles of St. Paul to the Romans, Corinthians (2), Galatians, Ephesians, Philip-
pians, Colossians, Thessalonians (2), Timothy (2), Titus, Philemon, and Hebrews, the Epistle of St.



EGYPTIAN MUMMY CASES.

ETHBA'AL, king of Sidon and father of Jezabel (3 Kings xvi. 31).

ETHIO'PIA, a country in Africa, the modern Abyssinia (Gen. ii. 13; 4 Kings xix. 9; Jud. i. 9; Esth. i., viii., xiii., xvi.; Job xxviii. 19; Ps. lxxvii. 32; Isai. xi., xviii., xx., xxxvii., xliii., xlv.; Jerem. xlv. 9, etc.)

ETHIO'PIAN, Sephora so called (Num. xii. 1); Zara king of the Ethiopians (2 Par. xiv. 8); Candace queen (Acts viii. 27).

EUBU'LUS, a disciple of St. Paul (2 Tim. iv. 21).

EU'CHARIST, Holy, figured by the manna (Ex. xvi. 15; Ps. lxxvii. 24; John vi. 31); promised (52); instituted by our Lord (Matt. xxvi. 26; 1 Cor. x. 23; Mark xiv. 22; Luke xxii. 19).

EUME'NES, king of Bithynia and Pergamos, joins the Romans against Antiochus the Great, and receives India, Media, and Lydia (1 Mach. viii. 8).

EU'NICE, a Jewess, mother of St. Timothy (Acts xvi. 1, 2).

EU'NUCH. Castration forbidden (Lev. xxii. 24; Deut. xxiii. 1); eunuchs appear, however, in the time of the kings (4 Kings viii. 6; ix. 32; xx. 18; xxiii. 11; xxv. 19; Isai. lvi. 3; Jer. xxix. 2; xxxiv. 19; xxxviii. 7; xli. 16; lii. 25; Acts viii. 27). Our Lord speaks of those who, by chastity, make themselves eunuchs for the kingdom of heaven (Matt. xix. 12).

EU'PATOR, surname of Antiochus, son of the Illustrious (1 Mach. vi. 17).

EUPHRATES, a river of Mesopotamia (Gen. ii. 14; Deut. xi. 24; 2 Kings viii. 3; Jer. xlii. 4; Apoc. ix. 14).

EUPOL'EMUS, one of Judas Machabeus' ambassadors to Rome (1 Mach. viii. 17; 2 Mach. iv. 11).

EU'ROAQUILO, the northeast wind (Acts xxvii. 14).

EU'TYCHUS, a young man of Troas, killed by falling from a gallery, but raised to life by St. Paul (Acts xx. 10).

EVAN'GELIST, a bearer of good tidings, the title given to Philip the deacon (Acts xxi. 8); St. Paul places evangelists as clergymen under the apostles and prophets (Eph. iv. 11); he bids Timothy do the duty of one (2 Tim. iv. 5). The title now applied to the authors of the four gospels, St. Matthew, St. Mark, St. Luke, and St. John.

EVE, the first woman, made out of a rib of Adam (Gen. ii. 21); induced by the serpent to eat the forbidden fruit (iii. 6); persuades Adam to eat thereof (6); her sentence (16); God makes her a garment of skins (21); mother of Cain (iv. 1); of Abel (2); of Seth (25); and of daughters (v. 4).

E'VILMER'ODACH, son and successor of Nabuchodonosor, takes king Joachin out of prison (4 Kings xxv. 27).

E'VIL, not to be returned for evil (Prov. xx. 22; xxiv. 29; Rom. xii. 14; 1 Cor. iv. 12; 1 Thess. v. 15; 1 Pet. iii. 9); we are to avoid evil (Prov. iii. 7; Isai. i. 16; Ezech. xviii. 21).

EVOCA'TION of the spirit of Samuel by the witch of Endor (1 Kings xxviii. 15; Eccus. xlii. 23).

EVO'DIA, a disciple mentioned by St. Paul (Phil. iv. 2).

EXCOMMUNICA'TION (Matt. v. 29; xvi. 19; 1 Cor. v. 3; 2 Thess. iii. 6; 1 Tim. i. 20; 2 Tim. iv. 15; Tit. iii. 10).

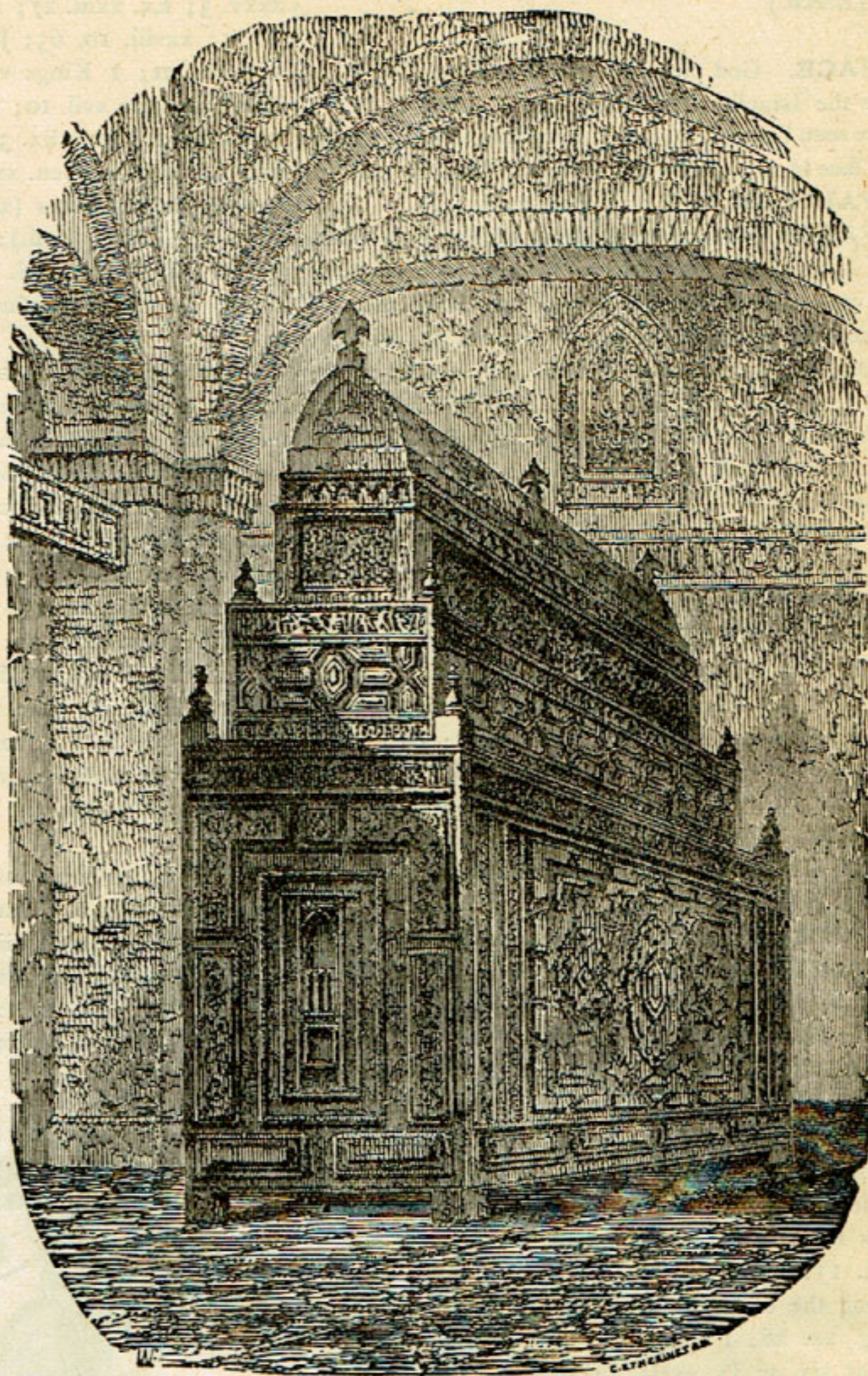
EX'ODUS, the second of the five books of Moses, and called in Hebrew *Veelle Semoth*. It describes the departure of the Israelites from Egypt (Ex.).

EX'ORCISTS, men appointed to expel evil spirits (Matt. xii. 27); some Jews assumed to do so in the name of Jesus Christ (Mark ix. 37; Luke ix. 40); the sons of Sceva attempting it, maltreated by the possessed (Acts xix. 16).

EX'PIA'TIONS, or expiatory sacrifices prescribed by God (Lev. v. 2-18; xxiii. 27, 28, 36).

EX'PIA'TION, feast of, one of the solemn feasts of the Jews on the tenth day of the seventh month (Lev. xvi. 29-34).

nations appointed to be destroyed (16, 17, 18).



THE TOMB OF ESTHER AND MORDECAI

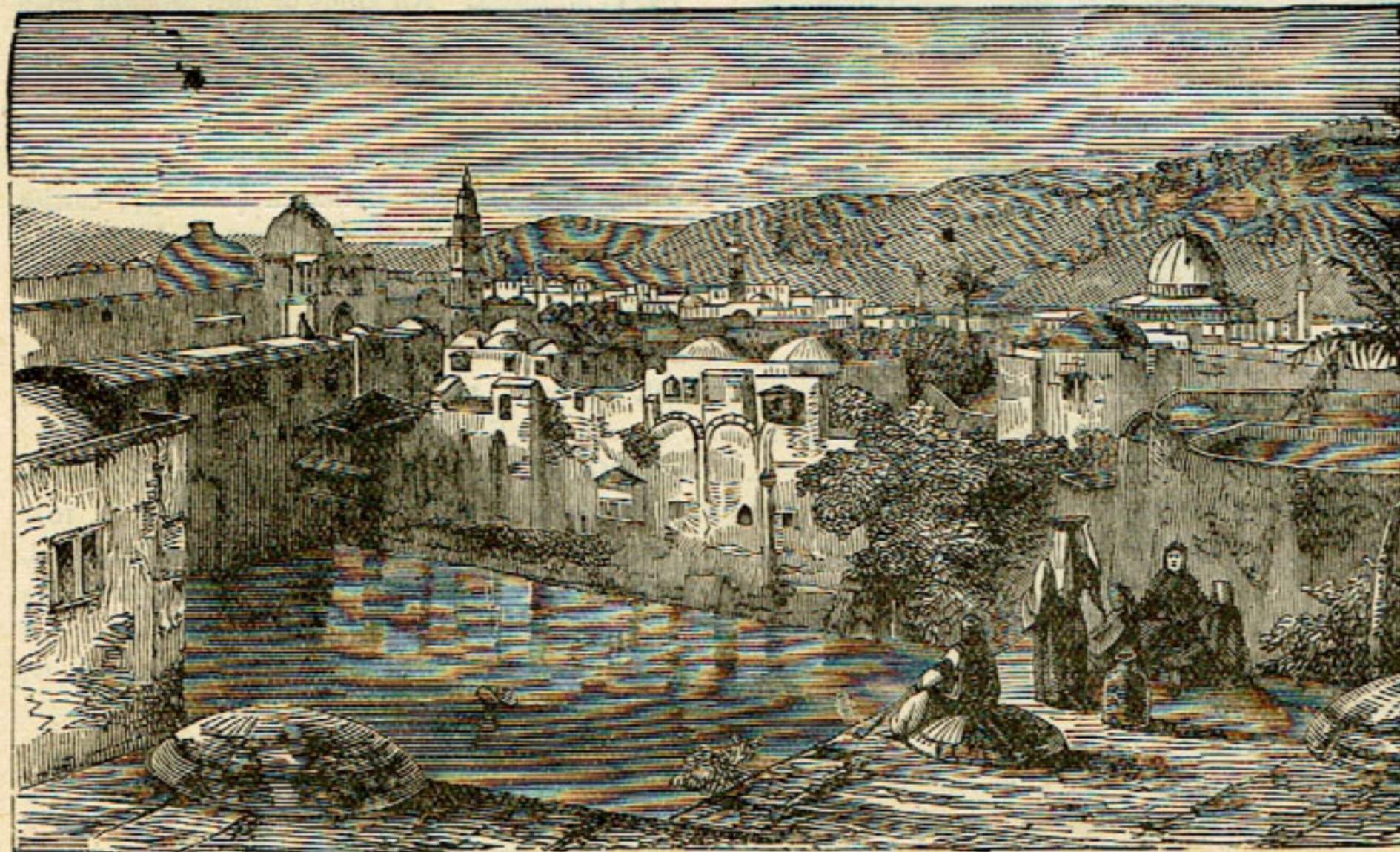
EXTERM'INANS, the Latin name of the angel of the bottomless pit (Apoc. ix. 11).

EXTREME' UNCTION, the use of the sacrament enjoined (James v. 14).

EYE, a good eye or intention (Eccus. xxxv. 12); the light of the body (Matt. vi. 22); an evil eye (Gen. vi. 2; Prov. vi. 13; Eccl. iv. 8; Eccus. xiv. 8; xxxi. 14; Matt. vi. 23; Mark vii. 22; 1 John ii. 16); the eye causes sin (Gen. iii. 6; xxxiv. 2; xxxviii. 15; xxxix. 7; 2 Kings xi. 2; xlii. 1; Prov. xxiii. 20; Eccus. ix. 5; xxv. 28; xli. 25; xlii. 12; Judith x. 18; xii. 16; Dan. xiii. 8; Matt. v. 28; 2 Pet. ii. 14).

EZECHI'AS, king of Juda (4 Kings xvi. 20; xviii. 1; 2 Paral. xxix. 1); he destroyed all idols and heathen worship, and restored religion (4 Kings xviii. 4; 2 Paral. xxix.); threw off the Assyrian yoke (7); defeated the Philistines (8); Sennacherib attacking him is defeated by an angel (xix. 35); his health miraculously restored (xx. 7); consults Isaias (7-18; Isai. xxxvi.-xxxix.); shows his treasures to the Babylonian ambassador; is reproved (Isai. xxxix.); makes an aqueduct (4 Kings xx.); his death (21; 2 Paral. xxxii. 33).

EZE'CHIEL, son of Busi, a priest and prophet, taken to Babylon (Ezech. i. 3); where he prophesied (ii. 3); praised (Eccus. xlix. 10).



POOL OF EZECHIAS AT JERUSALEM.

E'VI, king of Madian, killed by Phineas (Num. xxxi. 8).

EXTER'MINA'TION, God did not wish that of all the nations (Deut. xx. 10, 11);

EZE'CHIEL, the canonical book containing the prophecies of Ezechiel, one of the four great prophets (Ezech.)

FACE. God promises that his face shall go before the Israelites (Ex. xxxiii. 14); Jacob said: "I have seen God face to face" (Gen. xxxii. 30); "Make thy face to shine upon thy servant" (Ps. xxx. 17).

FAIRS OF TYRE (Ezech. xxvii. 12).

FAITH, a theological virtue (Hab. ii. 4; Matt. viii. 13; ix. 22; Mark v. 34; Rom. iii. 22; iv. 3; v. 1); its efficacy (Matt. ix. 2; xxi. 22; Mark xvi. 16; Luke xviii. 42; John i. 12; iii. 15; vi. 35; vii. 38; xi. 25; xiv. 12; xx. 29; Acts iii. 16; x. 43; xv. 9; xvi. 5; Rom. i. 16; iii. 22; Gal. iii. 8; Eph. ii. 8; Heb. xi. 1-39); faith without charity is lifeless (1 Cor. xiii. 2; Gal. v. 6; James ii. 24); faith is one (Eph. iv. 5).

FAITHFUL, are delivered from the fate of sinners (Gen. vi., viii., xix.; Ex. viii.-xi.; xiv.; Num. xvi.; 1 Esd. viii. 22; Esth. vii.; 2 Pet. ii. 7).

FALSE PROPHETS, we are to beware of them (Deut. xiii. 1; xviii. 20; 3 Kings xxii. 6; Prov. xxviii. 10; Is. xxviii. 7; lvi. 10; Ezech. xiv. 9; xxii. 25; xxxiv.; Amos vii. 10; Mich. iii. 5; Zach. xiii. 2; Matt. vii. 15; Acts xx. 29; Col. ii. 8; 1 Tim. iv. 1; 2 Pet. ii. 1; 1 John iv. 1; Jude 4, 8).

FAM'INES (Gen. xii. 10; xxvi. 1; xli.; Ruth i. 1; 2 Kings xxi. 1; 3 Kings xvii.-xviii.; 4 Kings vi. 25; 2 Esd. v.; Acts xi. 28).

FARM, the term used (Luke xiv. 18; xv. 15).

FAR'THING, used for the Latin *quadrans* (Matt. v. 26; Mark xii. 42); for the *as* (Matt. x. 29); for the *dipondium* (Luke xii. 6).

FAST'ING recommended (Joel ii. 12; Matt. vi. 16; Mark ii. 20; Acts xiii. 2; xiv. 22; Rom. xiii. 13; 2 Cor. vi. 5; 1 Thess. v. 6; 1 Pet. i. 13; v. 8); fasting is meritorious (Judith iv. 8; viii. 6; Tob. xii. 8; Jer. xxxv. 14; Jonas iii. 7; Matt. xvii. 20); the Jews fasted when mourning for the dead (1 Kings xxxi. 13; 2 Kings i. 12; iii. 35; 1 Paral. x. 12; among the examples of fasting see Ex. xxxiv. 28; Judg. xx. 26; 1 Kings vii. 6; 2 Kings xii. 16; 3 Kings xix. 4; Ps. xxxiv. 13; Dan. x. 3; Joel i. 14; Matt. iv. 2; Acts x. 10; 1 Kings xiv. 24; 2 Paral. xx. 3; Jonas iii. 5; 1 Esd. viii. 21; Esth. iv. 16; Jerem. xxxvi. 9; fasting avails not without proper dispositions (Is. lviii. 3; Mark ii. 18; Luke xviii. 12).

FASTS. The appointed fasts of the Jews were in the fourth month for the breaking of the tables (Zach. viii. 19); in the fifth month for the destruction of Jerusalem (Zach. vii. 3); in the seventh month (viii. 19); also on the day of the atonement in that month (Levit. xxiii. 27); and in the tenth month (Zach. viii. 19).

FAT OF ANIMALS was prohibited as food (Lev. vii. 23, 25).

FEAR. We are to fear God and to keep him always before our eyes (Ex. xx. 20; Deut. iv. 10; vi. 2, 13; x. 12; xiii. 4; Jos. xxiv. 14; 4 Kings xvii. 36; 2 Paral. xix. 7; Ps. xxvi. 1; xxxii. 8; Prov. iii. 7; xiv. 2; xxiv. 21; Eccles. xii. 13; Ecclus. ii. 7; vii. 31; Jer. x. 7; xxxii. 39; Matt. x. 28; Luke xii. 5; 1 Pet. ii. 17; Apoc. xiv. 7).

FEAR OF GOD is the beginning of wisdom (Prov. ix. 10); is not opposed to faith (Eccles. viii. 12; Ecclus. v. 5; Rom. xi. 20; Heb. iv. 1); it is the beginning of the love of God (Ecclus. xxv. 16; Prov. xiv. 27); it is praised (Gen. xx. 11; Deut. vi. 24; Job xxviii. 28; Ps. cii. 17; cx. 5; cxi. 1; cxxvii.; Prov. x. 27; xvi. 6; xxxi. 30; Ecclus. ii. 18-23; x.

23; xv. 1; xxxiii. 1; xxxiv. 16, 19; Bar. iii. 7; Acts viii. 2; ix. 31); God fills the wicked with fear (Gen. xxxv. 5; Ex. xxiii. 27; Lev. xxvi. 36; Deut. ii. 25; xi. 25; xxviii. 10, 65; Jos. ii. 9; x. 10; Judg. iv. 15; vii. 21; 1 Kings vii. 10; 4 Kings vii. 6; 2 Paral. xiv. 14; xvii. 10; xx. 29; Judith xiv. 14; xv. 1; Ps. ix. 20; Jer. xlix. 37; 2 Mach. iii. 24). Abraham feared God (Gen. xxii. 12); the midwives (Ex. i. 17); the Israelites (xiv. 31); Abdias (3 Kings xviii. 3); Tobias (i., ii.); Sara (Tob. iii. 18; ix. 12; Judith viii. 8); Job (i. 8; xxxi. 23); Eleazar (2 Mach. vi. 30); Cornelius the centurion (Acts x. 2, 35).

FEASTS observed by the Jews; the Pasch, or feast of the azymes or unleavened bread on the fifteenth day of the first month (Ex. xxiii. 15; Deut. xvi. 2; Matt. xxvi. 2; Mark xiv. 1; John xi. 55; Acts ii. 1; xx. 6); the feast of the First Fruits (Ex. xxiii. 16; Lev. xxiii. 15); the feast of Trumpets (Lev. xxiii. 24; 2 Paral. v. 3); feast of Atonement (Lev. xxiii. 27; Num. xxix. 7); feast of Tabernacles (Ex. xxiii. 16; Lev. xxiii. 34; Deut. xxxi. 10; 1 Esd. iii. 4; 2 Esd. viii. 15; 2 Mach. i. 9; x. 6); feast of Phurim (Esth. ix. 31); feast of the Dedication (1 Mach. iv. 56; John x. 22); on three great feasts of the year every male was required to appear before the Lord, by going up to the temple or tabernacle (Ex. xxiii. 17).

FE'LIX, governor of Judea, before whom St. Paul was brought at Cesarea, and who kept him two years in prison (Acts xxiii. 26, 27).

FES'TUS, governor of Judea, hears the cause of St. Paul (Acts xxiv. 27; xxv. 1-24).

FIGFAUNS, a desert creature (Jer. l. 39).



[FIG—Ficus Carica. (Fbn.)

FIG-TREE, a common tree in Palestine (Deut. viii. 8; 3 Kings iv. 25; Micheas iv. 4; Zach. iii. 10); the barren fig-tree cursed by our Lord (Mark xi. 13-21); the parable of the fig-tree (Luke xiii. 6-9).

FIL'LET. The golden fillet (Eccles. xii. 6).

FIR-TREE (Isai. xiv. 8); fir-trees of Sanir (Ezech. xxvii. 5).

FIRE from heaven destroys Sodom and Gomorrah (Gen. xix. 24, 25, 28); kills Nadab and Abiu (Lev. x. 2; xvi. 1); destroys the rebellious Israelites (Num. xvi. 46, 49); descends on sacrifices (Judg. vi. 21; 3 Kings xviii. 38); destroys soldiers sent to seize Elias (4 Kings i. 10, 12); sacred fire found by

the Jews after their return from Babylon (2 Mach. i. 19; ii. 1).

FIRST-BORN of the Jews consecrated to God (Ex. xiii. 2; xxii. 29; Num. iii. 13; 1 Kings i. 24; Luke ii. 23); the first-born of the Egyptians slain (Ex. xii. 29).

FIRST-FRUITS to be offered to the Lord and his priests (Ex. xxii. 29; xxiii. 19; Lev. xxiii. 10, 39; Deut. xviii. 4; xxvi. 2; 2 Esd. x. 35; Num. xviii. 11).

FISH created on the fifth day (Gen. i. 20, 21); all without fins and scales declared unclean (Lev. xi. 9, 10); worship of forbidden (Deut. iv. 18); mode of taking (Hab. i. 15; Ezech. xxvi. 5; xlvi. 10; Isaias xix. 8); miraculous draught of fishes (Luke v. 6).

FISH'-GOD. See DAGON.

FLAX grown in Egypt (Ex. ix. 31); in the Promised Land (Jos. ii. 6; Osee ii. 5, 9; Isaias xix. 9).

FLEA, an insect (1 Kings xxiv. 15; xxvi. 20).

FLIGHT of the Holy Family into Egypt (Matt. ii. 13).

FLIGHT recommended in persecution (Matt. x. 23).

FLINT, a hard rock (Job xxviii. 9; Ezech. iii. 9).

FLOCK-TOW'ER (Gen. xxxv. 21).

FLUTE, a musical instrument (Dan. iii. 5-15).

FLUX. Bloody flux, dysentery, a disease (Acts xxviii. 8), of which St. Paul cured Publius.

FLY, an insect. All kinds of flies brought upon Egypt (Ex. viii. 21, 31; Ps. lxxvii. 45; civ. 31); dying flies spoil ointment (Eccles. x. 1); fly of Egypt (Isai. vii. 18).

FOR'EST of Bethel (4 Kings ii. 24); of Haret (1 Kings xxii. 5); near Bethaven (xiv. 25); castles in forests (2 Paral. xxvii. 4); forest of Libanus (3 Kings vii. 2); forest of Carmel, figurative (4 Kings xix. 24; Isai. xxxvii. 24).

FORGIVE'. We are to forgive one another (Matt. v. 24; vi. 14; xviii. 21; Mark xi. 25; Luke xi. 4; xvii. 4; Eph. iv. 32; Col. iii. 13).

FORGIVE SINS. The Son of man had power on earth to forgive sins (Matt. ix. 6; Mark ii. 10); he delegated the power to the apostles (Matt. xvi. 19; xviii. 18; John xx. 23); the thought of the scribes that God alone can forgive sins declared evil (Matt. ix. 4), and refuted by a miracle (Matt. ix. 6; Mark ii. 10; Luke v. 24).

FORGIVE'NESS of injuries. By Joseph (Gen. l. 21); taught by our Lord (Matt. v. 44; xviii. 35); practised (Luke xxiii. 34).

FORNICA'TION provokes God's anger (Deut. xxii. 21; Num. xxv. 6; Osee iv. 14; 1 Cor. vi. 9; Heb. xiii. 4); occasions of the sin to be avoided (Ecclus.



FISH-GOD. (From Nimroud. Layard.)

ix. 4; xlii. 12); forbidden in thought or desire (Ex. xx. 17; Matt. v. 28); idolatry often styled fornication (Judg. viii. 27), etc.

FORTUNA'TUS, disciple of St. Paul (1 Cor. xvi. 15, 17).

FOR'TUNE, a goddess, to whom apostate Jews offered libations (Isai. lxxv. 11).

FOUN'TAIN. The dragon-fountain (Esdras ii. 13); fountain of Siloe (Isai. viii. 6; John ix. 7, 11); mysterious fountain (Zach. xiii.); fountain of Daphnis (Num. xxxiv. 11); fountain sealed up (Cant. iv. 12); the fountain of gardens (iv. 15); fountain in Jezrahel (1 Kings xxix. 1); fountain of Misphat (Gen. xiv. 7); fountain Rogel (Jos. xv. 7; xviii. 16; 2 Kings xvii. 17; 3 Kings i. 9); Samson's fountain (Judg. xv. 19); fountain of the sun (Jos. xv. 7); fountain of Taphua (Jos. xvii. 7).

FOWL, fatted fowl (3 Kings iv. 23).

FOX'ES, sent by Samson among the corn of the Philistines (Judg. xv. 4).

FRANK'INCENSE, a resin burned in divine worship (Ex. xxx.

34-36; Isai. lx. 6; Jerem. vi. 20); offered to our Saviour by the wise men (Matt. ii. 11).

FRAUD condemned (Jerem. ix. 6; Ecclus. xxxiv. 25; Prov. xii. 17; Mark vii. 22; Acts v. 2; Rom. i. 29).

FRIEND, not to be listened to against God (Deut. xiii. 6; xxxiii. 9); a pretended friend (John xiii. 18); Joab's friendship (2 Kings iii. 27; xx. 9); Ethai's friendship for David (2 Kings xv. 19); the friendship of David and Jonathan (1 Kings xix. 1; xx. 2, 30); the rich have many friends (Prov. xiv. 20); a true friend loves one at all times (xvii. 17); tells the truth (xxiv. 26); better than a brother (xviii. 24; xxvii. 10); some persons not to be taken as friends (xx. 19; xxii. 24); he who gives has many friends (xix. 6); marks of a true friend (xvii. 17; xxiv. 26; Eccles. iv. 9; Ecclus. vi. 11).

FRINGES. God commanded the Jews to have fringes, with ribbands of blue (Num. xv. 38; Deut. xxii. 12) on the garment, translated cloak, but evidently the taleth or vestment of prayer still worn by the Jews; skirt (Zach. viii. 23). The Pharisees accused of wearing them very large out of ostentation (Matt. xxiii. 5); it was apparently the fringe of our Lord's taleth that the women touched (Matt. ix. 20; Luke viii. 44); and others (Matt. xiv. 36; Mark vi. 56). The word *fimbria*, *kraspedon*, translated *hem*, being that used for the *fringes*.

FROGS, one of the plagues of Egypt (Ex. viii. 2, 7).

FRUITS of the promised land, their extraordinary beauty (Num. xiii. 25, 27; Deut. i. 24, 25); laws and ordinances concerning their gathering, and the offering of the first-fruits (Lev. xix. 23, 25).

FRU'MENTY or **FUR'METY**, polenta (Lev. xxiii. 14; Jos. v. 11; Ruth ii. 14; 1 Kings xvii. 17).

FUR'NACE, the three children cast into the fiery furnace (Dan. iii. 19); delivered (93).

GA'AL, son of Obed, rebels against Abimelech (Judg. ix. 26).

GAB'AA, or **GAB'AATH**, a town in Benjamin (Jos. xviii. 28); a crime against the wife of a Levite here drew on the tribe of Benjamin a war in which it

under Jeroboam and form part of the kingdom of Israel; carried away captive by Theglathphalasa, king of Assyria (4 Kings xviii. 11).



TIBERIAS AND SEA OF GALILEE.

was nearly annihilated (Judg. xix.; xx.); the birthplace of Saul (1 Kings x. 26; xxvi. 1); called Gabaath of Saul (Isai. x. 29); taken by Jonathan (1 Kings xiii. 3).

GAB'AON, a city in Chanaan, whose people obtained a pledge of safety from Josue by stratagem (Jos. ix. 3); Josue aided it against the Chanaanite kings (x. 3); and during this battle caused the sun to stand still (12, 13); the Gabaonites were made hewers of wood and drawers of water to the Israelites (ix. 23); Saul slew many of them (2 Kings xxi. 1); the country was punished by famine till David gave the Gabaonites seven sons and grandsons of Saul, whom the Gabaonites crucified (2 Kings xxi. 1-14).

GAB'AON, pool of (2 Kings ii. 13); combat at (14, 15).

GAB'BATHA, in Greek lithostrotos, a court in Pilate's palace paved probably with marble (John xix. 13).

GABE'LUS, of the tribe of Nephthali, living at Rages. Young Tobias was sent to obtain payment from him of ten talents of silver lent by his father (Tob. i.-ix.).

GA'BRIEL (power of God), one of the archangels, appears to the prophet Daniel (Dan. viii. 16; ix. 21); to Zachary, father of St. John the Baptist (Luke i. 11, 19); to the Blessed Virgin (26).

GAD, son of Jacob by Zelpha, Lia's handmaid (Gen. xxx. 9-11); he had seven sons (xlv. 16); Jacob, in blessing him, announced that he was to lead the army (xlix. 19).

GAD, one of the twelve tribes, marched out of Egypt under Eliasaph, their prince (Num. i. 14; ii. 14); they numbered 45,650 (ii. 15); they were in the camp of Ruben on the south side (10-16); their offerings (vii. 42-47); their spy Guel (xiii. 16); numbered at Settim 40,500 (xxvi. 18); stood on Mount Hebal to curse (Deut. xxvii. 13); receives its share from Moses beyond the Jordan (Num. xxxii. 1-29; Deut. xxxiii. 20; Jos. xiii. 24); erect an altar which alarms the other tribes (Jos. xxii. 10); revolt

GAD, a prophet and friend of David (2 Kings xxiv. 11; 1 Kings xxii. 5); he gave David his choice of the three punishments for his sin (2 Kings xxiv. 12, 13); and directs him to raise an altar on the threshing-floor of Areuna (17).

GAD'DI, son of Susi, of the tribe of Manasses, one of the twelve spies (Num. xiii. 12).

GAD'DIS, surname of John, the eldest son of Mathathias (1 Mach. ii. 2).

GAD'ER, a city of the Chanaanites. Its king taken and put to death (Jos. xii. 13).

GAD'EROTH, a city south of Juda (2 Par. xxviii. 18).

GAD'GAD, a mountain in the desert of Pharan, the 29th station of the Israelites (Num. xxxiii. 32).

GAI'US or **CAIUS**, a disciple of St. Paul (Acts xix. 29; xx. 4; 1 Cor. i. 14; 3 John i.).

GAL'AAD, son of Machir, and grandson of Manasses (Num. xxvi. 29-31).

GAL'AAD, a part of Palestine, east of the Jordan (1 Kings xiii. 7). The mountains of Galaad were the commencement of Libanus (Jerem. xxii. 6); Jacob passed by the mountains of Galaad (Gen. xxxi. 21); Galaad was famous for its balm (Jerem. viii. 22; Gen. xxxvii. 25); Jephte was of Maspha in Galaad, and was apparently buried there (Judg. xi. 34; xii. 7).

GALA'TIA, a province of Asia Minor, south of the Black Sea (Acts xvi. 6).

GALA'TIANS, the Celtic people of Galatia. St. Paul preached to them A. D. 51, 54 (Acts xvi. 6; xviii. 23); and St. Peter also, as he addresses his epistle to them (1 Pet. i. 1); an army of Galatians attacking Babylonia were routed by Jews (2 Mach. viii. 20).

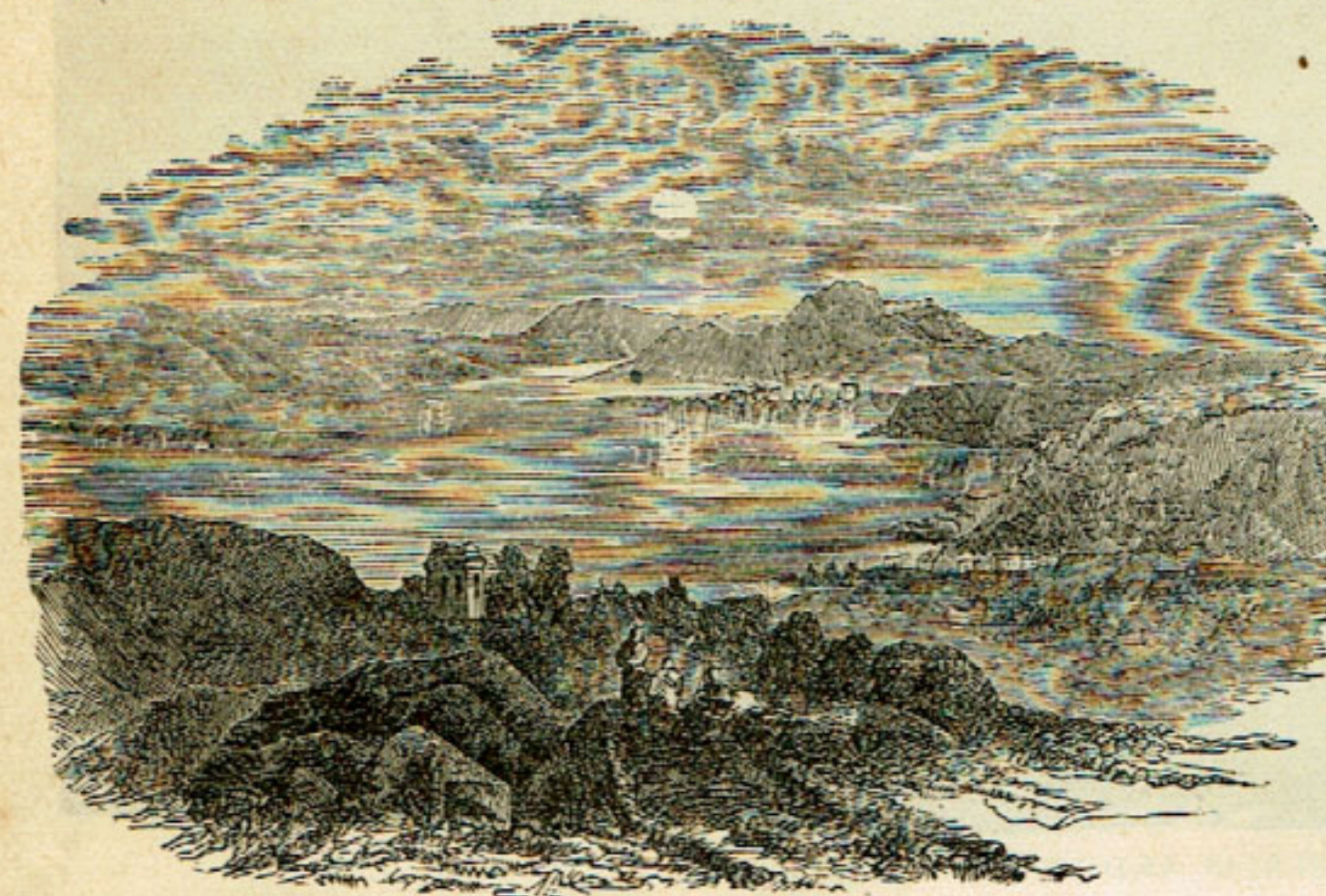
GALA'TIANS, Epistle of St. Paul to the, one of the canonical books of the New Testament written from Ephesus, A. D. 56 (Gal.).

GALGAL, a district and place west of the Jordan. Josue conquered the king of the nations of Galgal (xii. 23); the Israelites encamped in Galgal after passing the river, and set up the stones from the

river bed (Jos. iv. 19, 20); here the people were circumcised (v. 2), and kept the Pasch (10); Saul made king at Galgal (1 Kings x. 8); Saul offered a holocaust in Galgal sinfully (xiii. 4-15); as the ark had rested there, it was a place of pilgrimage (Osee iv. 15; Amos iv. 4); idols also there (Judges iii. 19).

GAL'ILEE, under the Romans a large province. It included the cities given by Solomon to Hiram (Jos. xx. 7; 3 Kings ix. 11); so many strangers settled there that it was called Galilee of the Gentiles (Isai. ix. 1; Matt. iv. 15); in the time of our

Lord it was one of the three Roman provinces, Judea and Samaria being the others (Luke xvii. 11; Acts ix. 31). Nazareth, Cana, Tiberias, Capharnaum were all in Galilee (Luke i. 26; John ii. 1; vi. 1; Matt. iv. 13; ix. 1). Our Lord frequently preached and wrought miracles here (Matt. iv. 12; Acts x. 37); the apostles were all Galileans (Acts i. 11; Matt. xxvi. 73). Our Lord called a Galilean (69).



SEA OF GALILEE, FROM THE NORTHWEST COAST.

GAL'ILEE, Sea of (Mark i. 16); called also, of Genesareth and Tiberias.

GALL, as an emblem of bitterness (Job xx. 14; Jerem. viii. 14); gall of a fish used by Tobias in a miraculous way (Tob. vi. 9; xi. 4, 8, 13); gall and vinegar offered to our Lord on the cross (Matt. xxvii. 34).

GAL'LEYS, Balaam foretells the coming of the Romans in galleys to overthrow Assyrian and Hebrew (Num. xxiv. 24).

GALL'IO, brother of Seneca, the philosopher, and proconsul of Achaia. He refused at Corinth to hear the complaints of the Jews against St. Paul (Acts xviii. 12, 13).

GAMA'LIEL, doctor of the law, a Pharisee, master of St. Paul (Acts xxii. 3); he advised the Pharisees not to molest the apostles (v. 34-38).

GAMA'RIAS, son of Helcias, sent to Babylon by king Sedecias (Jer. xxix. 3, 4); one of the counsellors of king Joakim (xxxvi. 12).

GAR'DEN is used also in the sense of orchard. Gardens of pleasure (Ezech. xxxvi. 35; Joel ii. 3); paradise of pleasure (Gen. ii. 8); the king's garden (4 Kings xxv. 4; 2 Esd. iii. 15; Jer. xxxix. 4; lii. 7); contained the tombs of the kings (4 Kings xxi. 18, 26); gardens were places of devotion (Matt. xxvi. 36; John xviii. 1); the Jews made them scenes of idolatry (Isai. i. 29; lxxv. 3; lxxvi. 17); the garden of Solomon is referred to in Cant. iv. 12, 15; v. 1; vi. 1, 10; viii. 13).

GAR'AZIM, a mountain near Sichem, in Samaria. God commanded six tribes to stand on Garazim to

bless those who kept the law, and six on Hebal to curse those who violated it (Deut. xi. 29; xxvii. 12; Jos. viii. 33); a temple was erected here by the Samaritans, Manasses, grandson of the high-priest Eliasib (2 Esd. xiii. 28), being, according to Josephus, the first schismatical high-priest; it became a temple of Jupiter, and was destroyed, but rebuilt as a temple to the true God. The Samaritan woman asked our Lord which public worship was right, that on Garazim or at Jerusalem, and he told her that salvation was with the Jews (John iv. 20-22).

GAR'LIC, a vegetable (Num. xi. 5).

GAR'MENT, woman healed by touching the hem of our Lord's garment (Matt. ix. 20); the soldiers cast lots for his garments (John xix. 23, 24); parable of the wedding garment (Matt. xxii. 11).

GAR'MENTS given by God to Adam and Eve after the fall (Gen. iii. 21); the Jews were accustomed to rend their garments in affliction (Gen. xlv. 13; Jos. vii. 6; Judg. xi. 35; 1 Kings iv. 12; 2 Kings xiii.

31; 3 Kings xxi. 27; 4 Kings v. 7; vi. 30; xi. 14; xviii. 37; xix. 1; xxii. 11, 19; Esth. iv. 1; Jer. xxxvi. 24; Joel ii. 13; 1 Mach. ii. 14; iii. 47; iv. 39; xi. 71; Matt. xxvi. 65; Acts xiv. 13; xvi. 22).

GAR'TERS (Num. xxxi. 50); slops (Douay); ornaments for the legs (Chall.), (Isai. iii. 20); were apparently gold anklets or bangles, still worn in the East.

GATES, used to represent a city or power (Gen. xxii. 17; xxiv. 60; Judg. v. 8; Ruth iv. 11; Ps. lxxxvi. 2; Matt. xvi. 18). Gates were then used for judgment, reception of ambassadors, etc. (Deut. xvi. 18; xxi. 19; xxv. 7; Jos. xx. 4; Judg. ix. 35; Ruth iv. 1, 11; Ps. cxxxvi. 5). Gates of Jerusalem (2 Esd. iii. 1-31; xii. 38); at the gate of the temple called Beautiful St. Peter and St. John cured a lame man (Acts iii. 2).

GATH'ERER, the son of Vomiter. Chapter xxx. of Proverbs is given as his words. In Hebrew, it is Agur, the son of Jakeh.

GA'ZA, one of the cities of the Philistines (Gen. x. 19); within the territory of Juda (Jos. xv. 47; Judg. i. 18; 1 Kings vi. 17); Samson carried off its gates (Judg. xvi. 3); taken by Solomon (3 Kings iv. 24); it fell into the hands of the Philistines, but seem to have been taken by Ezechias (4 Kings xviii. 8).

GEB'BETHON, or Gabathon (Jos. xxi. 23), a city in the tribe of Dan, where Baasa killed Nabad, son of Jeroboam (3 Kings xv. 27).

GED'EON, son of Joas, of the tribe of Manasses, judge of Israel. He was raised up by God to deliver his people from the Midianites (Judg. vi. 11-24); he destroys the altar of Baal, from which he derives the surname of Jerobaal (25-32); God attests his mission by the miracle of the fleece (37-40); with only three hundred men he defeats the Midianites (vii.); he defeats and captures Zebec and Salmana, kings of Midian (viii. 4-12); destroys Succoth and Phanuel, which refused him aid (15-17); made

a golden ephod, which was worshipped at Ephra (27); died and was buried at Ephra (32).

GEHEN'NA, **GEHENNON**, the valley of Ennom, near Jerusalem, where Moloch was worshipped (Jerem. vii. 31); Josias defiled it to prevent the idolatry (4 Kings xxiii. 10; 2 Paral. xxxiv. 4); in the New Testament the word is used to mean hell, and is so translated (Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 42-46; Luke xii. 5; James iii. 6).

GE'HON, one of the rivers of Paradise, compassing all the land of Ethiopia (Gen. ii. 13); its overflow in the time of the vintage (Ecclus. xxiv. 37).

GEL'BOE, a mountain east of the plain of Esdraelon, where Saul was defeated and perished (1 Kings xxxi. 1-6; 2 Kings i. 6; xxi. 12; 1 Paral. x. 1).

GENEAL'OGIES of the descendants of Adam and Noe (Gen. x. 1, 5; 1 Paral. i. 4); of the descendants of Japheth (Gen. x. 1-5; 1 Paral. i. 5-7); of Cham (Gen. x. 6-20; 1 Paral. i. 8-16); of Sem down to Abraham (Gen. x. 21-29; xi. 10-32; 1 Paral. i. 17-27); of Esau (Gen. xxxvi. 10-43; 1 Paral. i. 35); of Abraham, Isaac, and Jacob (1 Paral. i. 34; ii. 1-55); of Juda and David (1 Paral. ii. 3-15); of other descendants of Juda (iv. 1-23); of the sons of Simeon (Gen. xlv. 10; 1 Paral. iv. 24-37); of Ruben (Gen. xlv. 9; 1 Paral. v. 1-8); of Gad (Gen. xlv. 16; 1 Paral. v. 11-15); of Levi (Gen. xlv. 11; 1 Paral. vi. 1-53); of Issachar (Gen. xlv. 13; 1 Paral. vii. 1-5); of Nephthali (Gen. xlv. 24; 1 Paral. vii. 13); of Manasses (Gen. xlv. 20; 1 Paral. vii. 14-19); of Ephraim (Gen. xlv. 20; 1 Paral. vii. 20-29); of Aser (Gen. xlv. 17; 1 Paral. vii. 30-39); of Benjamin and Saul (1 Paral. viii. 1-40); of Jesus Christ (Matt. i. 1-17; Luke iii. 23-38).

GEN'ERATION used in the sense of creation (Gen. ii. 4); of genealogy (v. 1).

GENES'ARETH, lake of (Luke v. 1); or sea of Galilee (Matt. iv. 18; Mark vii. 31; John v. 1); or Sea of Tiberias (John vi. 1). It is called Sea of Cenereth (Num. xxxiv. 11); or Ceneroth (Jos. xii. 3). It is of oval shape, thirteen miles long, formed by the river Jordan. Much of our Saviour's public life was spent near it.

GEN'ESIS, the first book of the Pentateuch or Five Books of Moses. One of the canonical books of the Old Testament, and called in Hebrew Beresith. It contains the history from the Creation to the death of Joseph (Gen.).

GEN'TILES, a term used to express all other nations than the Jews (Ps. ii. 1, 8; ix. 6, 12, 21; Ezech. xxxvi. 6, 7, 23; Acts xvii. 4; 1 Cor. x. 32); conversion of the Gentiles (Gen. xlix. 10; Num. xxiv. 17; Deut. xxxii. 43; Ps. ii. 8; xxi. 28; lxxvii. 32; lxxix. 1, 8; lxxxvi. 4; Is. ii. 2; xi. 10; Jer. ix. 26; Osee ii. 1; Mich. iv. 2; Soph. iii. 9; Zach. ii. 11; Matt. viii. 11; John x. 16; Acts viii. 26; 1 Cor. xii. 2).

GERA'RA, a city of the Philistines (Gen. x. 19); between Cades and Sur; Abraham abode at it (xx. 1); Isaac also (xxvi. 1, 6, 17); Asa king of Juda defeated the Ethiopians at Gerara (2 Paral. xiv. 13, 14).

GER'ASENS. The country of the Gerasens was on the Sea of Galilee. Our Lord here cured two men possessed by devils (Matt. viii. 28-34).

GER'GESITES, one of the seven nations of the land of Chanaan (Gen. xv. 21; Deut. vii. 1; Jos. iii. 10; xxiv. 11).

GER'SON, son of Levi and head of one of the great Levitical families (Gen. xlv. 11; Ex. vi. 16; Num. iii. 21).

GESS'EN, a district of Egypt which Joseph assigned to his father and brothers (Gen. xlv. 28; xlvii. 6); called also Ramesses (xlvii. 11); and Gosen (Jos. x., xi., xv.).

GES'SURI, a district near the Philistines (1 Kings xxvii. 8).

GESSU'RI, a district beyond the Jordan (Deut. iii. 14; Jos. xii. 5; xiii. 13); the people recognized Isboseth a king (2 Kings ii. 9).

GES'SUR of Syria, whose king's daughter David married, and who bore him Absalom (2 Kings xiii. 37; xv. 8; 1 Paral. ii. 23).

GETH, a city of the Philistines (1 Kings vi. 17); birth-place of Goliath (xvii. 4); it was taken by David (1 Paral. xviii. 1); rebuilt and fortified by Roboam (2 Paral. xi. 8); it was reconquered by Ozias (2 Paral. xxvi. 6); and by Ezechias; it was the most southerly town of the Philistines, as Accaron was the northern (1 Kings vii. 14; xvii. 52).

GETH'EPHER, or Geth in Opher (Jos. xix. 13); was the birth-place of the prophet Jonas (4 Kings xiv. 25).

GETH'SEM'ANI, a village on the Mount of Olives beyond the Cedron (John xviii. 1); to which our Lord retired to pray, and where he had the bloody sweat in the garden (Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 39). A few olive trees still mark the spot near the tomb of the Blessed Virgin.

GI'ANTS; among the descendants of Cain (Gen. vi. 4); in Chanaan the Raphaim or Arapha (Gen. xiv. 5; Jos. xiii. 12; 2 Kings xxi. 18; 1 Paral. xx. 4); Enac, Enacim (Deut. i. 28).

GIB'BET, the king of Hai hung upon (Jos. viii. 29); Aman hanged on the gibbet he had prepared for Mardochai (Esth. vii. 10).

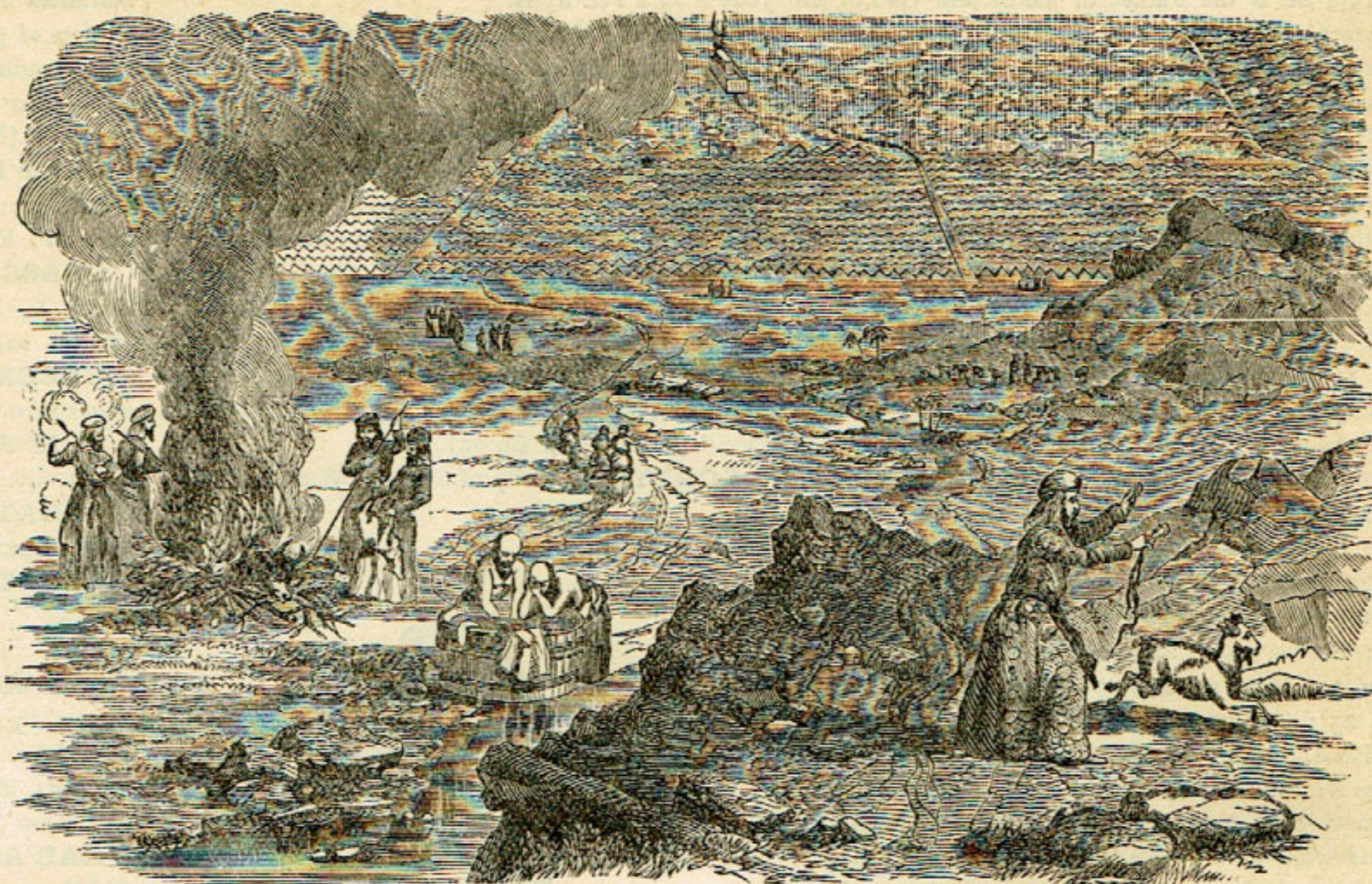
GIB'LIANS, people of Giblos prepared timber and stone for the temple (3 Kings v. 18).

GI'EZI, the servant of Eliseus (4 Kings v. 25); struck with leprosy for seeking a reward from Naaman (v. 26, 27).

GI'HON, a fountain west of Jerusalem, where Solomon was anointed king (3 Kings i. 33); Ezechias

cation (Jer. xiii.); in the hands of the prophet Agabus (Acts xxi. 11).

Job xlii. 2; Isai. xl. 10; xlv. 9; lix. 1; Jer. xxxii. 17, 27; Zach. viii. 6; 2 Mach. i. 24; Mark



THE EMISSARY GOAT SENT INTO THE DESERT.

GITH, a small grain raised in Palestine (Isai. xxviii. 25, 27).

GIVE. We are to give without accepting of persons, but especially to the faithful (Ecclus. iv. 36; vii. 36; Matt. v. 42; Luke vi. 30, 38; Rom. xii. 13; Gal. vi. 10); it is more blessed to give than to receive (Acts xx. 35).

GLASS. A sea of glass before the throne (Apoc. iv. 6; xv. 2); the golden walls of the New Jerusalem compared to (xxi. 18).

GLO'RY of God to be sought in all things (Jos. vii. 19; Ps. cxiii. (2) 1; Matt. vi. 9; John xvii. 4; Acts iii. 13; xii. 23; 1 Cor. vi. 20; x. 31; Philip. i. 20; Col. iii. 17; Tit. ii. 10).

GOATS. Ceremony of the emissary goat (Lev. xvi. 10); goats offered in sacrifice (ix. 3; xxiii. 19; Num. xv. 27; xxviii. 15, 22, 29; xxix. 16); wild goats (1 Kings xxiv. 3; Job xxxix. 1); goats as type of the wicked (Matt. xxv. 32, 33).

GOB, a place where two battles were fought with the Philistines (2 Kings xxi. 18); called Gazer in 1 Paral. xx. 4.

GOD, he is one in essence (Deut. iv. 35; vi. 4; xxxii. 39; 1 Tim. ii. 5; 1 Kings ii. 2; 2 Kings vii. 22; Wisd. xii. 13; Isai. xlv. 21; Mark xii. 29; John xvii. 3; 1 Cor. viii. 4, 6); in three divine persons (1 John v. 7; Matt. xxviii. 19; Mark i. 10, 11; ix. 6; Matt. iii. 16, 17; Luke iii. 22; ix. 35; John xiv. 26; xv. 26; 2 Cor. xiii. 13); eternal (Gen. xxi. 33; Ex. xv. 18; Job xxxvi. 26; Isai. xli. 4; lvii. 15; Dan. vii. 9; 2 Mach. i. 24;

ix. 22; xiv. 36; Luke i. 37; xviii. 27; Eph. iii. 20; Apoc. xix. 6); omniscient and all seeing (Ex. iii. 19; Num. xii. 2; Deut. xxxi. 21; 1 Kings ii. 3; 2 Paral. xvi. 9; Job xiv. 16; xxviii. 24; xlii. 2; Ps. xxxii. 13; xxxvii. 10; Prov. xv. 3, 11; xxiv. 12; Isai. xxix. 15; xl. 27; xlviii. 4; Jer. i. 5; vii. 11; xvii. 10; xxiii. 24; xxxii. 19; Ezech. ii. 4; Wisd. i. 9; Ecclus. xvi. 16; xvii. 13; xxiii. 27; xxxix. 24, 29; 2 Mach. ix. 5; xii. 22; Matt. vi. 4; xxi. 2; Mark ii. 8; xiv. 13; John i. 48; xiii. 21; xvi. 30; xxi. 17; Acts ii. 23; xv. 8; Rom. viii. 27; 1 Thess. ii. 4; Heb. iv. 13; 1 John iii. 20); perfect (Matt. v. 48); infinitely good (2 Mach. i. 24; Matt. xix. 17; Luke xviii. 19); holy (1 Kings ii. 2; Apoc. xv. 4); just (2 Mach. i. 25); immortal (1 Tim. vi. 16); immense and not to be confined (3 Kings viii. 27; 2 Paral. ii. 6; vi. 18; Job xi. 8; Ps. cxxxviii. 8; Isai. lxvi. 1; Matt. v. 35); Creator and Lord of heaven and earth (Gen. i. 1; xiv. 19; 1 Paral. xxix. 11; Ps. lxxxviii. 12; cxiii. (2) 16; Isai. xxviii. 16; xl. 28; li. 13; Jer. x. 12; xxxii. 17; Bar. iii. 32; Jonas i. 9; Ecclus. xxiv. 12; 2 Mach. i. 24; Matt. xi. 25; John i. 3; Acts iv. 24; xvii. 24; 1 Cor. viii. 6; Eph. iii. 9; Col. i. 16; Heb. i. 2, 10; iii. 4; xi. 3; Apoc. iv. 11; x. 6; xiv. 7); it is his right to be honored and glorified (Ps. cxiii. (2) 1; Isai. xlii. 8; 1 Tim. i. 17); to be served (Deut. vi. 13; x. 20; 1 Kings vii. 3; Matt. iv. 10; Luke iv. 8); it is his incommunicable right to be adored as God (Ex. xx. 5; Lev. xxvi. 1; Deut. v. 9; Matt. iv. 10); God governs all (Job xii. 10; Ps. cxiii. 3; cxxvi. 1; Prov. xvi. 4, 9; Isai. xlviii. 7; Jer. xxvii. 5; Dan. ii. 21; Matt. xxv. 32; John v. 17; 2 Cor. iii. 5; Apoc. iv. 11); directs the ways of man (Prov. xx. 24; Jer. x. 23; Job xxxiv. 21); the heart of kings is in his hand (Prov. xxi. 1, 30); he gives power and glory (Dan. v. 18); he shows mercy to whom he pleases (Rom. ix. 15); works in us to will and to do (Phil. ii. 13; Heb. xiii. 21); God is the Father of all who obey him (Deut. xxxii. 6; Ps. cii. 13; Isai. lxiii. 16; Jer. iii. 4, 19; Mal. i. 6; ii. 10; Ecclus. xxiii. 1; Matt. xxiii.



GARDEN OF GETHSEMANI.

led its waters into Jerusalem to supply water in case of siege (2 Paral. xxxii. 30).

GIR'DLE of the prophet Jeremias, its signifi-

Rom. xvi. 26; Heb. i. 8; Apoc. xxi. 6); almighty (Gen. xvii. 1; xxxv. 11; xlviii. 3; 1 Kings xiv. 6; 2 Paral. xiv. 11; Wisd. xi. 23;

9; Luke xi. 2; Rom. i. 7; viii. 15; 1 Cor. viii. 6; 2 Cor. vi. 18; Eph. iv. 6; 1 Thess. i. 3; 2 Thess. ii. 15; he is the Father of mercy and God of all comfort (2 Cor. i. 3); true, faithful and merciful (Ex. xxxiv. 6; Deut. vii. 9; xxxii. 4; Isaias xlix. 7; John iii. 33; Rom. iii. 4; 1 Cor. i. 9; 2 Thess. iii. 3; Tit. i. 2; Heb. x. 23; 1 John i. 9; Apoc. iii. 7, 14); no man can see God (Ex. xxxiii. 20; Deut. iv. 12; John i. 18; vi. 46; 1 Tim. vi. 16; 1 John iv. 12); neither God nor the things of God can be perfectly known or comprehended by the mind of man (Job xxxii. 8; Ps. xciii. 8; cxviii.; Isai. liv. 13; Matt. xiii. 11; xvi. 17; Luke viii. 10; x. 21; John i. 10; iii. 3; vi. 44, 64; xiv. 17; xvii. 6; Acts xvi. 14; Rom. i. 19; xi. 33; 1 Cor. ii.; Gal. i. 11; 1 Tim. vi. 16; Apoc. iii. 7); God is the protector of all who serve him (Gen. xvii. 1, 7; Ex. vi. 2; xx. 2; xxix. 45; Lev. xxvi. 11; Ps. xvii. 3; xlix. 6; Isai. xxx. 19; Jer. xxx. 22; xxxii. 38; Ezech. xxxvii. 23; John i. 28); God is the judge of all (Gen. xviii. 25; Deut. x. 17; Job xxxiv. 11; Ps. lxi. 13; xciii. 2; xcv. 10, 13; Eccles. xxxv. 22; Isai. xi. 4; Jerem. xvii. 10; xxv. 14; Matt. xvi. 27; xxv. 31; 2 Tim. iv. 8; Heb. xii. 23); God is not the author of sin (Ex. xxiii. 7; 2 Paral. xix. 7; Judith v. 21; Job xxxiv. 10; Ps. xlv. 8; Prov. xv. 8; Eccles. xv. 21; Rom. ix. 14; 2 Cor. vi. 15); does not permit us to be tempted beyond what we are able (1 Cor. x. 13; James i. 13); punishes sin in this world (Deut. xxxii. 23; 3 Kings ix. 9; xxi. 29; Isai. xlv. 7; Jer. xi. 11; xxxii. 42; Baruch ii. 2; Amos iii. 6; Jonas iii. 10; Mich. i. 12; ii. 3); and eternally in hell (Ps. ix. 18; xxx. 18; Wisd. v. 14; Bar. ii. 17; Luke xvi. 22; 2 Pet. ii. 4; Matt. v. 29, 30; xviii. 9; xxiii. 33; Luke xii. 5; Apoc. xx. 9, 10).

GODO'LIAS, son of Abican, left as governor in Jerusalem by Nabuchodonosor after the destruction of the city and temple (Jerem. xl.-xli.; 4 Kings xxv. 25). Killed by Ismahel, an emissary of Baalis, king of Ammon (Jerem. xli. 2).

GOG, prince of Mosoch and Thubal, in the land of Magog, announced by Ezechiel as a persecutor of the church (xxxviii.-xxxix.); also by St. John (Apoc. xx. 7).

GOLD, a precious metal, the first mentioned in the Bible as found in the land of Hevilath (Gen. ii. 11, 12); Solomon obtained gold from Ophir (3 Kings ix. 28) and Saba (x. 10); Jeremias mentions gold from Ophaz (x. 9); it was used for personal ornaments, and for the most sacred objects used in the public worship of God (Eccles. xxxii. 7; Ex. xxv., xxviii., xxxvii.).

GOL'GOTHA, the Hebrew name of Calvary (Matt. xxvii. 33; Mark xv. 22; John xix. 17).

GOLI'ATH of Geth, a giant champion of the Philistines, who defied the armies of Saul (1 Kings xvii. 1-11); his height was six cubits and a span (10½ feet); David met him in the valley of Terebinth, armed only with a sling, and slew him (40-51).

GO'MER, son of Japheth (Gen. x. 2).

GO'MER, daughter of Debelaim, an unchaste or idolatrous woman, whom Osee was commanded to marry (Osee i. 2, 3).

GO'MOR, a Hebrew measure, the tenth part of the epha (Ex. xvi. 16-36).

GOMOR'RHA, one of the Pentapolis or five cities of the plain (Gen. x. 19); Bersa, its king, revolts against Chodorlahomor (xiv. 3, 4); but is defeated with his allies in the Woodland Vale (10); its wickedness provokes the divine vengeance (xviii. 20); destroyed by fire from heaven (xix. 24). The punishment of these guilty cities is frequently referred

to (Deut. xxix., xxxii.; Isai. i., xiii.; Jer. xxiii., xlix., l.; Amos iv.; Sophon. ii.; Matt. x. 15; Rom. ix. 29; Jude i. 7; 2 Pet. ii. 6).

GOOD HAVENS, a port in Crete, near the city of Thalassa, reached by St. Paul on his way to Rome (Acts xxvii. 8).

GOOD'NESS of God (Ex. xxxiv. 6, 7; 2 Kings xxiv. 14; Wis. xi. 24; Ps. xxxv. 6; lxxxv. 5; cii.; cxxxv.; cxliv. 8; Luke vi. 36; John iii. 16; 1 Cor. i. 3; Eph. ii. 4; 1 Tim. ii. 4; Titus ii. 11; iii. 4).

GOR'GIAS, general of Antiochus Epiphanes, sent by Lysias against the Machabees (1 Mach. iii. 38); defeated by Judas, near Emmaus (iv. 13-22; 2 Mach. viii.); he defeats Joseph and Azarias near Jamnia (1 Mach. v. 59, 60); nearly captured by Dositheus (2 Mach. xii. 35).

GORTY'NA, a city of Crete (1 Mach. xv. 23).



GREEK SOLDIER.

GOS'PEL, applied to the books of the four evangelists, St. Matthew, St. Mark, St. Luke, and St. John; four canonical books of the New Testament, Matt., Mark., Luke, John; used in the Bible to mean the doctrine of Jesus Christ, the Messiah (Matt. iv. 23; ix. 35; xxiv. 14; xxvi. 13; Mark i. 14, 15; viii., x., xiii., xiv., xvi.; Acts xv. 7; xx. 24; 1 Cor. iv., ix., xv.; 2 Cor. ii., iv., viii.-xi.; Gal. i., ii.; Eph. i., iii., vi.; Phil. i., ii., iv.; Coloss. i.; 1 Thess. i., ii., iii.; 2 Thess. i., ii.; 1 Tim. i.; 2 Tim. i., ii.; Philem.; 1 Pet. iv. 17; Apoc. xiv. 6). The preaching of the gospel foretold (Gen. xxviii. 14; Is. lv. 5; lxi.); we must not be ashamed of the gospel (Mark viii. 38; Rom. i. 16; 2 Tim. i. 8); obligation of supporting the priests, ministers of the gospel (Deut. xii. 19; 1 Thess. v. 12).

GO'ZAN, a river or district to which the ten tribes were carried (4 Kings xvii.-xix.; 1 Paral. v. 26; Isai. xxxvii. 11).

GRACE, a gratuitous gift of God (1 Cor. xii.; Eph. iv. 7; 1 Pet. iv. 10); it is supernatural, and makes the soul pleasing to God (Luke i. 28; ii. 40; John i. 16; Rom. i. 7; 1 Cor. xvi. 23; 2 Cor. i. 12; Gal. v. 4; Heb. xiii. 9; James iv. 6).

"GRACE to you and peace from God, our Father, and from the Lord Jesus Christ," a salutation used by St. Paul and St. Peter (Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2; Coloss. i. 3; 1 Thess. i. 2; 2 Thess. i. 2; Titus i. 4; Phil. 3; 1 Pet. i. 2; 2 Pet. i. 2); "Grace, mercy, and peace" (1 Tim. i. 2; 2 Tim. i. 2; see 2 John 3; Apoc. i. 4).

GRAPES, planted by Noe (Gen. ix. 20); in Egypt (xl. 10); not to be gathered in the year of

jubilee (Lev. xxv. 5); could be eaten in another's vineyard but not carried away (Deut. xxiii. 24); Nazarites forbidden to eat (Num. vi. 3); immense clusters of grapes found in the Promised Land (xiii. 25); treading out grapes (Job xxiv. 11; Jer. xlviii. 33; Amos ix. 13). "Do men gather grapes of thorns?" (Matt. vii. 16).

GRATITUDE recommended (Num. xv. 18; Deut. iv. 9; 2 Paral. xv. 11; Wisdom xviii. 2; Acts xxiv. 21; Eph. v. 20; Phil. iv. 6; Col. ii. 7; iii. 15).

GRASS, a type of man's short life (Ps. xxxvi. 2; lxxxix. 6; Isai. xl. 6; Matt. vi. 30; Luke xii. 28; James i. 10).

GREEKS, used for Hellenist Jews, that is, those who spoke Greek (Acts vi. 1; ix. 29).

GRIF'FON, a bird of prey, and therefore unclean (Deut. xiv. 12).

GROAT, an English coin, now obsolete, but used for the drachma, a coin worth about fifteen cents.

GROATS, our Lord's parable of the (Luke xv. 8, 9).

HAB'ACUC, a native of Bezocher, a prophet, carried by an angel to relieve Daniel in the lion's den (Dan. xiv. 32); he is one of the twelve lesser prophets, and foretold in Juda the invasion of the Chaldeans (Hab.).

HAB'ACUC, one of the canonical books of the Old Testament (Hab.).

HA'BER, the Cinite, husband of Jahel, who killed Sisara (Judg. iv. 11-22).

HA'BOR, a city of the Medes, on the river Gozan (4 Kings xvii.-xviii.; 1 Paral. v. 26), to which the ten tribes were carried.

HACEL'DAMA, the field of blood, the potter's field, bought as a burial-place for strangers by the chief priests, with the money Judas brought back (Matt. xxvii. 8; Acts i. 19).

HAG'GITH, wife of David, and mother of Adonias (2 Kings iii. 4; 3 Kings i., ii.).

HA'I, a city east of Bethel (Gen. xii. 8); besieged in vain (Jos. vii. 5); finally taken and destroyed with all its people (viii. 19-26; x. 1, 2; xii. 9); the king hanged on a gibbet (viii. 29).

HAIR, the Israelites not to cut the hair roundwise (Lev. xix. 27); Samson's strength lay in his hair (Judg. xvi. 19); Absalom noted for his beautiful hair (2 Kings xiv. 26); the hair was cut in time of sorrow (Isaias iii. 17, 24; xv. 2; Jerem. vii. 29); or torn (1 Esd. ix. 3); the hair was anointed in time of joy (Ruth iii. 3; 2 Kings xiv. 2; Ps. xxii. 5; xlv. 8; Eccles. ix. 8; Matt. vi. 17; xxvi. 7; Luke vii. 46). The women curled their hair (Isai. iii. 24), and plaited it (Judith x. 3).

HA'LA, a city of the Medes, to which the ten tribes were carried (4 Kings xvii. 6; xviii. 11).

HALL, used for court of the high-priest (Luke xxii. 55), and for Pilate's judgment-hall in Matt. xxvii. 27; John xviii. 28; court of the palace (Mark xv. 16).

HAN'ANEEL, the tower of, part of the wall of Jerusalem (2 Esd. iii. 1; xii. 38; Jerem. xxxi. 38; Zach. xiv. 10). It was near the Fish-Gate.

HANANI'AS, son of Azur, of Gabaon, a false prophet in the reign of Sedecias, king of Juda, who opposed Jeremias (Jerem. xxviii.). Jeremias foretold his death that year, which took place (16, 17).

HAND, ordered to be cut off (Deut. xxv. 12); hands of idol Dagon cut off (1 Kings v. 5); a mysterious handwriting on the wall (Dan. v. 5); the cure of the withered hand (Luke vi. 10).

HA'RAN, a town perhaps in Mesopotamia, to which Thare proceeded with Abram and Lot, and where he died (Gen. xi. 31, 32); Abram set out from it at the age of seventy-five, after being called by God (xii. 1-4); Jacob fled from Esau to his uncle Laban in Haran (xxvii. 43; xxviii. 10; xxix. 4).

HARD'ENING of the heart comes from the sinner alone, not from God (Ex. iv. 21; Deut. xv. 7; Ps. xciv. 8; Heb. iii. 8, 15; iv. 7).

HARD'NESS of heart punished (Job xx. 19; Prov. xxi. 10; Matt. xviii. 30, 34; xxv. 42; James ii. 16); examples (Ex. i. 13; Deut. xxiii. 4; Judges viii. 6; 1 Kings xxv. 10; Amos i. 6; Luke xvi. 21).

HARE, classed among unclean animals (Lev. xi. 6; Deut. xiv. 7).

HA'RIM, the third of the twenty-four priestly families (1 Par. xxiv. 8; 1 Esd. ii. 39; x. 21).

HAR'LOT, a warning against (Prov. v. 3; vi. 24-26; vii. 13-27); the law against (Deut. xxiii. 17).

HAR'MA or **HORMA**, a city in the tribe of Juda and afterwards of Simeon (Jos. xv. 30; xix. 4); it was captured by the Israelites (Num. xxi. 3); it was originally called Sephaath (Judg. i. 17); the Israelites bound themselves by vow to destroy all belonging to the king of Arad; and called it Horma, or the Anathema; Josue took the king of Herma (Jos. xii. 14).

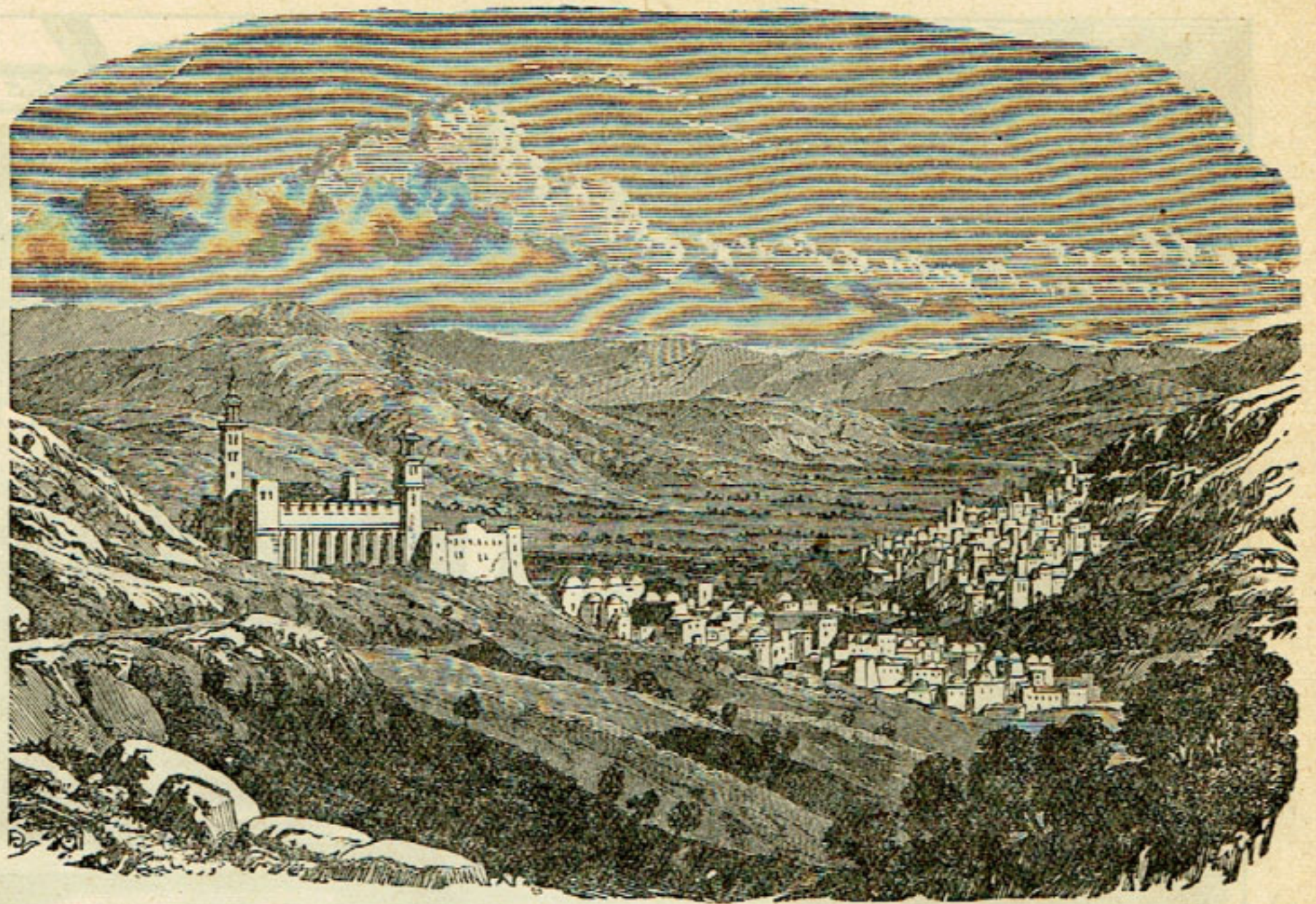
HARP, invented by Jubal, son of Lamech (Gen. iv. 21); David played on the harp to free Saul from the evil spirit (1 Kings xvi. 23); used in weddings (Gen. xxxi. 27); in divine worship (1 Paral. xiii. 8; xv. 16, 21; xxv. 1; 2 Par. v. 12; Ps. xxxii. 2; xlii. 3; etc.; Amos v. 23); in the vision of St. John (Apoc. v. 8; xiv. 2; xv. 2).

HART, a kind of deer, reckoned among the clean animals (Deut. xii. 15; xiv. 5; xv. 22; 3 Kings iv. 23); used as a figure of fleetness (Gen. xlix. 21; 2 Kings xxii. 34; Ps. xvii. 34; xli. 1; Cant. ii. 7, 9; iii. 5; Hab. iii. 19).

HAR'VEST, the Mosaic law as to (Lev. xxiii. 22); mysterious harvest (Apoc. xiv. 15).

HA'TRED forbidden (Lev. xix. 17); hatred of God's enemies (Ps. cxxxviii. 21); reconciliation with our enemies commanded (Matt. v. 23); the world's

HEARTH, cakes baked on the hearth (Gen. xviii. 6); it is used in Jerem. xxxvi. 22 for brazier or chafing-dish.



HEBRON.

hatred of the disciples of Christ (Mark xiii. 13); hatred of evil (Ps. xcvi. 10; Amos vi. 8).

HAV'OTHJAIR, towns or hamlets beyond the Jordan conquered by Jair (Num. xxxii. 41; Deut. iii. 14; Judg. x. 4).

HAWK, a bird of prey, forbidden as food (Lev. xi. 16; Deut. xiv. 15; Job xxxix. 13, 26).

HAZ'AEL, king of Syria; Elias was directed to anoint him (3 Kings xix. 15, 16); Eliseus predicted his elevation to the throne (4 Kings viii. 13); he put

Benadad to death, 884 B. C., and as king ravaged Israel during the absence of Jehu (4 Kings x. 32, 33); in the reign of Joas he attacked Juda, took Geth, and marched on Jerusalem; Joas purchased peace with the treasures of the temple, 839 B. C. (4 Kings xii. 17); his army the next year took Jerusalem, and put many of the princes to death (2 Paral. xxiv. 23); he also desolated Israel (4 Kings xiii. 3); he died about 839 B. C.

HEAD, directions as to covering the head in prayer (1 Cor. xi. 4-6).

HEART, the heart is purified and sanctified by God (Ps. i. 12; John xviii. 10; xv. 3; xvii. 19; Acts xv. 9; 1 Cor. vi. 11; Eph. v. 26; Heb. i. 3; ix. 14; x. 14; xiii. 12);

God accepts a man's heart or good-will for the deed (Gen. iv. 4; xxii. 12; Ex. xxv. 2; xxxv. 5; Deut. xix. 5; Matt. xv. 8; Mark xii. 43; Luke xxi. 3; 2 Cor. viii. 12).

HEATH'ENS, used in the New Testament in the sense of Gentiles (Matt. v. 47; vi. 7; xviii. 17).

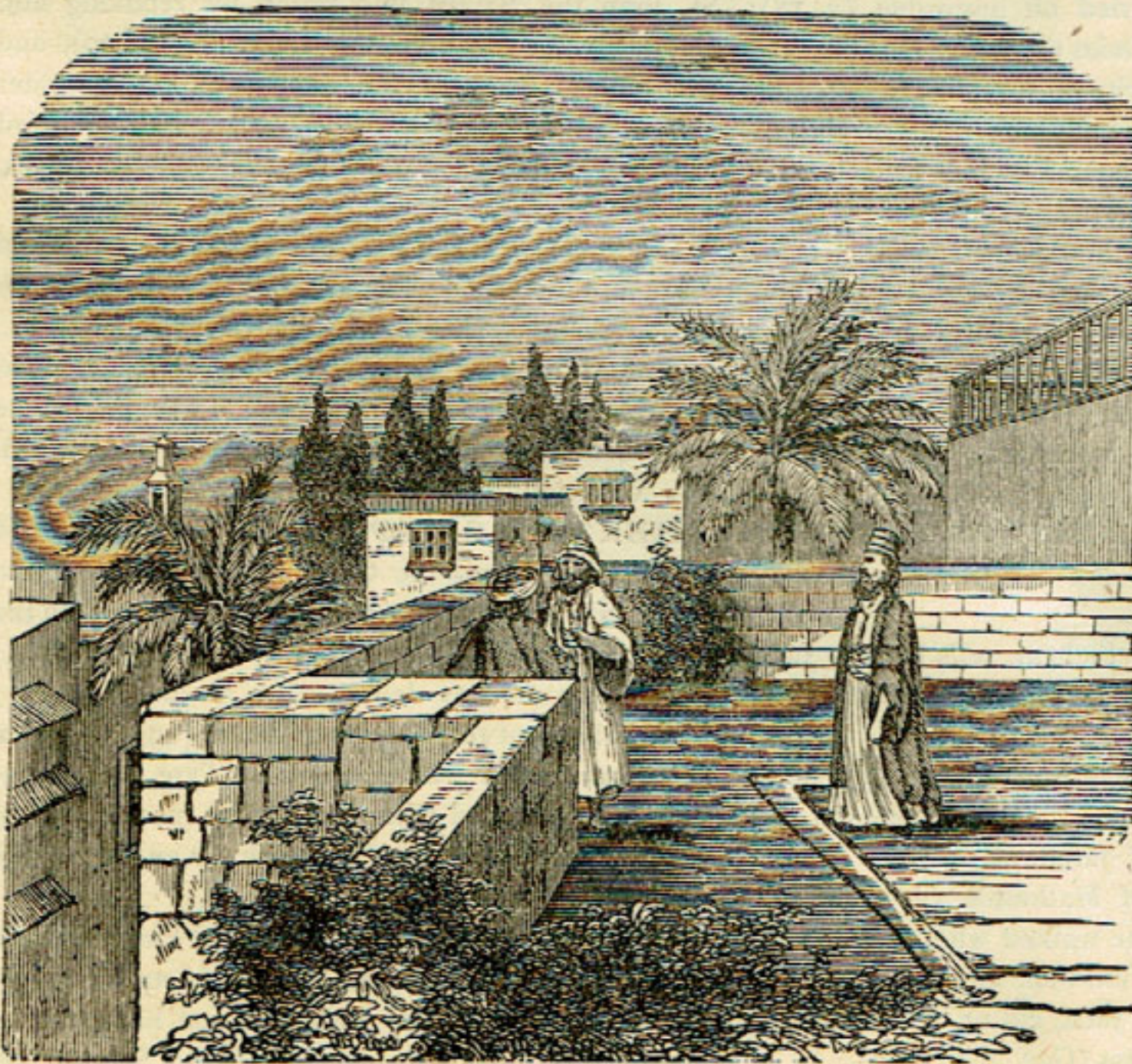
HEAVEN, the firmament, created by God (Gen. i. 7, 8; Ps. xxxii. 6; cxxiii. 3; cxxxiii. 3; cxlv. 1); it proclaims his glory (Ps. xviii. 2; cxlviii. 4); heaven and earth shall pass away (Matt. xxiv. 35); a new heaven and new earth (Isai. lxv. 17; 2 Pet. iii. 13; Apoc. xxi. 1); heaven the abode of God and his angels and saints (Deut. iv. 39; Jos. ii. 11; 3 Kings viii. 23-49; 2 Paral. vi. 1; 2 Esd. ix. 6; Ps. x. 5; xiii. 2; xxxii. 23; lii. 3; cii. 19; cxxii. 1; Lament. iii. 50; Matt. v. 16, 45; vi. 9; vii. 10, 21; x. 32, 33; xxii. 30; Mark xii. 25; xiii. 32; Luke xxii. 43); manna styled bread from heaven (Ps. lxxvii. 24; civ. 40; John vi. 31, 32); the Holy Eucharist the true bread from heaven (32-52); the kingdom of heaven the church (Matt. iii. 2; iv. 17; v. 18; xiii. 11-47; etc.).

HE'BER, son of Sale (Gen. x. 24; xi. 14).

HE'BREW, the language of the Israelites. It is one of the Semitic languages, allied to the Phœnician and Arabic. It was written at first with the letters now called Old Hebrew or Samaritan, but during the captivity the square characters now used were adopted. The vowels generally were omitted. In the revival of Hebrew learning after the establishment of Christianity, a school at Masora introduced vowel points to fix the reading then in use. This differed from that previously in vogue, even as late as the time of the Septuagint; but as the Hebrew was a living tongue when the seventy translated into Greek, their rendering of names must be of higher authority than that of the Masoretic rabbis when the language was a dead one.

HE'BREWS, Epistle of St. Paul to the, one of the canonical books of the New Testament (Heb.).

HE'BREWS, the descendants of Abraham, and especially of Jacob (Gen. xiv. 13); chosen by God and separated from the other nations in Abraham (xii. 2, 7; xiii. 15; xv. 13; xvii. 8); the sons of Jacob go down to Egypt and dwell there (xvi. 6); their rapid increase (Ex. i. 7); they are persecuted by Pharaoh (10);



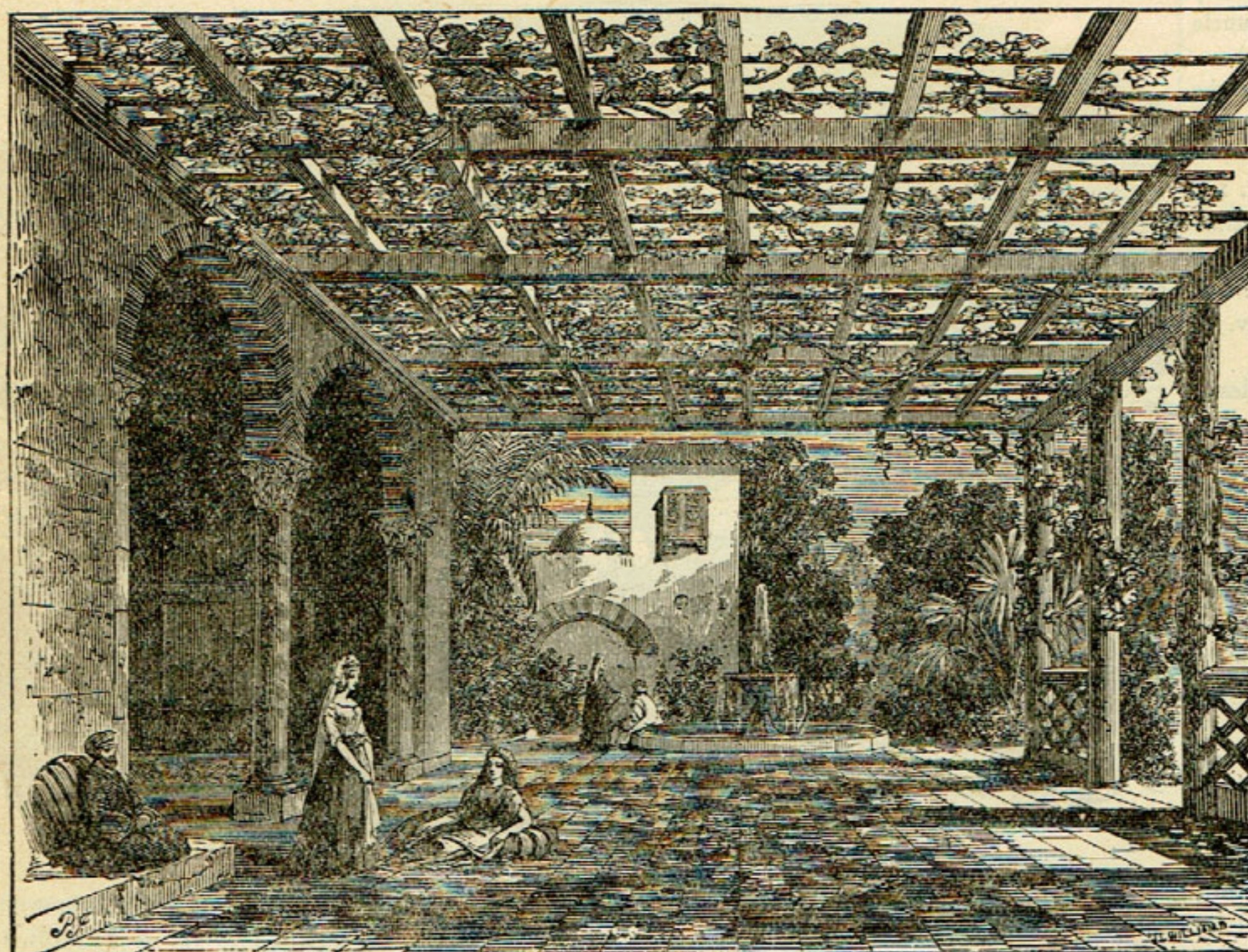
HOUSE WITH A PARAPET.

HAS'EROTH, one of the stations of the Israelites in the desert (Num. xi. 34; xiii. 1; xxxiii. 17, 18; Deut. i. 1).

they are led out of Egypt by Moses (xii. 37); they wander in the desert (xiii. 18); they walk through the Red Sea (xiv. 22); cross the Jordan dry foot

HE'LI, of the race of Ithamar, high-priest, judged Israel forty years, 1156-1116 B. C. He succeeded Abdon (1 Kings i. 3); threatened by God for per-

(xv. 5; xxvi. 5); used for false doctrine by St. Paul (xxiv. 14; Acts xxiv. 5, *Ch. sect*; 1 Cor. xi. 19); foretold (1 Tim. iv.)



COURT-YARD OF AN EASTERN HOUSE.

(Jos. iii.); occupy the promised land (iv. 12); each tribe receives the portion assigned to it (xiii. xxii.); governed by Moses, and then by Josue (Ex.; Deut.; Jos.); then by judges (Judg.); they ask a king (1 Kings viii. 5); consequences (2 Kings v. 2); on the death of Solomon the kingdom divided into Juda and Israel (3 Kings xii. 16-19); the kingdom of Israel overthrown, 730 B. C., by Salmanasar, king of the Assyrians, and never restored (4 Kings xvii. 1-6); the kingdom of Juda overthrown, 590 B. C.; Jerusalem and the temple destroyed, the king taken and the people carried to Babylon (xxv.); Cyrus permits them to return and rebuild their city (1 Esd. i. 1); they are persecuted under the tyrant Antiochus (1 Mach. i.-iv.); revolt under the Machabees (v.)

HE'BRON, one of the oldest cities in the world (Num. xiii. 23); called also Cariatharbe (Jos. xiv. 15); Abraham dwells there (Gen. xiii. 18); he, with Sara and Isaac, interred there (xxxv. 27-29); assigned to Juda (Jos. xiv. 13); Josue takes it and kills king Oham (x. 3, 23, 37); taken by Othoniel (Judg. i. 10); a city of refuge (Jos. xx. 7; xxi. 11, 13); David reigns there (2 Kings ii. 3); Absalom revolts at (xv. 7-10); called also Mambre (Gen. xxiii. 19).

HE'BRON or **HEBRONI**, third son of Caath, head of one of the priestly families (Ex. vi. 18; Num. i. 19-27; 1 Paral. vi. 2, 18; xxiii. 12, 19).

HEBRO'NA, one of the stations of the Israelites in the desert (Num. xxxiii. 34).

HE'LAM, a place where David defeated the Syrians and captured their chariots and horses (2 Kings x. 17; 1 Paral. xix. 18).

HEL'CIAS, grandson of Sellum, high-priest during the reign of Josias. In his time the law was found in the temple, 624 B. C.; (4 Kings xxii.-xxiii.; 2 Paral. xxxiv.)

HEL'CIAS, father of preceding; he flourished in the time of Ezechias (Baruch i. 7; 4 Kings xviii. 18).

mitting the misconduct of his sons (ii. 27; iii. 12); falls back and dies on hearing of the capture of the ark and the death of his sons (iv. 18).

HELIODO'RUS, prime minister of Seleucus Philopator, king of Syria (2 Mach. iii. 7); sent to carry off the treasures of the temple, but was chastised by angels and carried off insensible (v. 18); cured by the prayers of Onias the high-priest (iii. 33).

HELIOP'OLIS, a city of Egypt. Joseph marries Aseneth, daughter of Putiphare, priest of Heliopolis (Gen. xli. 45; xlii. 20); Ezechiel foretells that its sons shall fall by the sword (xxx. 17).

HELL, the pains of hell (Deut. xxxii. 22; Job xxiv. 19; Ps. xx. 10; cxi. 10; Eccus. xxi. 10; Isai. v. 14; xxxiv. 9, 10; Jer. xv. 14; Mal. iv. 1; Matt. viii. 12; Luke xiii. 28; Apoc. xiv. 10); the punishment proportioned to guilt (Wis. xi. 17; Luke xvi. 25; Apoc. xix. 20); it is endless (Isai. lxvi. 24; Matt. xxv. 41; 2 Thess. i. 9).

HE'LON, a Levitical city of the tribe of Dan (1 Paral. vi. 69).

HEM. See **FRINGES**.

HE'MOR, prince of Sichem, sells land to Jacob (Gen. xxxiii. 19); his city taken and he is slain for the sin of his son (xxxiv.)

HE'NOCH, a son of Cain (Gen. iv. 17); and a city built by Cain and named after his son (17).

HE'NOCH, son of Jared, of the race of Seth (Gen. v. 18); father of Mathusala (21); he lived 365 years (23); "and he walked with God and was seen no more, because God took him" (24).

HER, eldest son of Juda, cut off prematurely on account of his wickedness (Gen. xxxviii. 7).

HER'CULES. Jason, a usurper of the high-priesthood, sends money for sacrifices to this demigod (2 Mach. iv. 19).

HER'ESY, used by St. Luke for sect; heresy of the Sadducees (Acts v. 17); of the Pharisees (*Ch. sect*),

HER'ETICS, those who adhere to false doctrines. God permits them in order to try the faithful (1 Cor. xi. 19); there were heretics in the time of the apostles (1 Tim. i. 20; 2 Tim. ii. 18; 1 John ii. 18; 2 John 7; Apoc. ii. 15); it was foretold that there would be heresies (1 Tim. iv. 1; 2 Tim. iii.; 2 Peter ii., iii.; Jude 18); they and their favorers to be avoided (Matt. vii. 15; Rom. xvi. 18; 2 Thess. iii. 14; 2 Tim. ii. 16; iii. 5; Tit. iii. 10; 2 John 10).

HER'MA, or **Horma**, a city of Chanaan (Jos. xii. 14).

HER'MAS and **HER'MES**, disciples mentioned by St. Paul (Rom. xvi. 14). A work called the Shepherd is ascribed to Hermas.

HERMOG'ENES, a disciple who deserted St. Paul (2 Tim. i. 15).

HER'MON, a mountain in the northeast of Palestine (Deut. iii. 8; iv. 48; Jos. xi. 17; xii. 1; Ps. cxxxii. 3); called Sarion by the people of Sidon, and Sanir by the Amorrites.

HER'MON, or **HERMO'NIIM**, a mountain in the tribe of Issachar (Ps. xli. 7).

HER'OD THE GREAT, son of Antipater, appointed tetrarch of Judaea by Antony, B. C. 41; but was expelled by Antigonus, and fled to Rome. Appointed king of Judaea he took Jerusalem, B. C. 37; our Lord was born during his reign (Matt. ii. 1); when baffled

by the wise men he ordered the massacre of the children of Bethlehem (16); his death (19).

HER'OD ANTIPAS, son of Herod the Great, made by his father tetrarch of Galilee (Matt. xiv. 1; Luke iii. 19; ix. 7; Acts xiii. 1); unlawfully takes Herodias, his brother's wife (Mark vi. 17), and casts St. John the Baptist into prison for rebuking him (Matt. xiv. 3; Mark vi. 18; Luke iii. 19, 20), and put him to death at the request of her daughter (Matt. xiv. 4; Mark vi. 19-27); Pilate sent our Lord to him (Luke xxiii. 7); he died in exile at Lyons, A. D. 39.

HER'OD PHILIP, son of Herod the Great and Mariamne, married Herodias, who left him for Herod Antipas (Mark vi. 17). Herod Philip II., son of Herod the Great and Cleopatra. He was tetrarch of Iturea and Trachonitis (Luke iii. 1); he built Cesarea Philippi, called after him (Matt. xvi. 13; Mark viii. 27).

HER'OD AGRIPPA, son of Aristobulus, and grandson of Herod the Great. Caligula made him king. He killed James, the brother of John, with the sword (Acts xii. 2); and imprisoned St. Peter (3); but the apostle was delivered by an angel (4-18); Herod then put the keepers to death (19), and went to Cesarea. He was incensed at Tyre and Sidon, but they appeased him (20). The people hailed him as a god, but he was struck by an angel, and died eaten up by worms (20-23).

HER'OD AGRIPPA II., called king Agrippa, went to Cesarea to salute Festus (Acts xxv. 13); hearing of St. Paul he wished to see him, and the apostle was brought before him (23); St. Paul addressed him eloquently (xxvi. 2-23); the sequel (24-32).

HERO'DIANS, a sect or party among the Jews. With the Pharisees they sought to ensnare our Lord (Matt. xxii. 16; Mark iii. 6; xii. 13).

HERO'DIAS, daughter of Aristobulus. She married Herod Philip I., but left him for Herod Antipas, who, to gratify her, put St. John the Baptist to death (Matt. xiv. 8).

HERO'DION, a kinsman of St. Paul (Rom. xvi. 11).

HER'ON, a wading bird, classed among the unclean (Lev. xi. 19; Deut. xiv. 16).

HETH, second son of Chanaan (Gen. x. 15; 1 Paral. i. 13).

HETH'ITES, descendants of Heth. They were friendly to Abraham (Gen. xxiii. 3); they opposed the Israelites (Jos. ix. 1; xi. 3); their kings are referred to (3 Kings x. 29; 4 Kings vii. 6); tributary (2 Paral. viii. 7).

HET'THIM, a land in which Luza was built by the house of Joseph (Judges i. 26).

HEV'ILATH, a land watered by the river Phison (Gen. ii. 14).

HE'VITES, a nation of Chanaan (Gen. x. 17; Ex. iii. 8, etc.).

HI'EL, of Bethel, rebuilt Jericho in the days of Achab. His son Abiram died when he laid the foundation, and his son Segub when he set up the gates, as Josue had foretold (3 Kings xvi. 34).

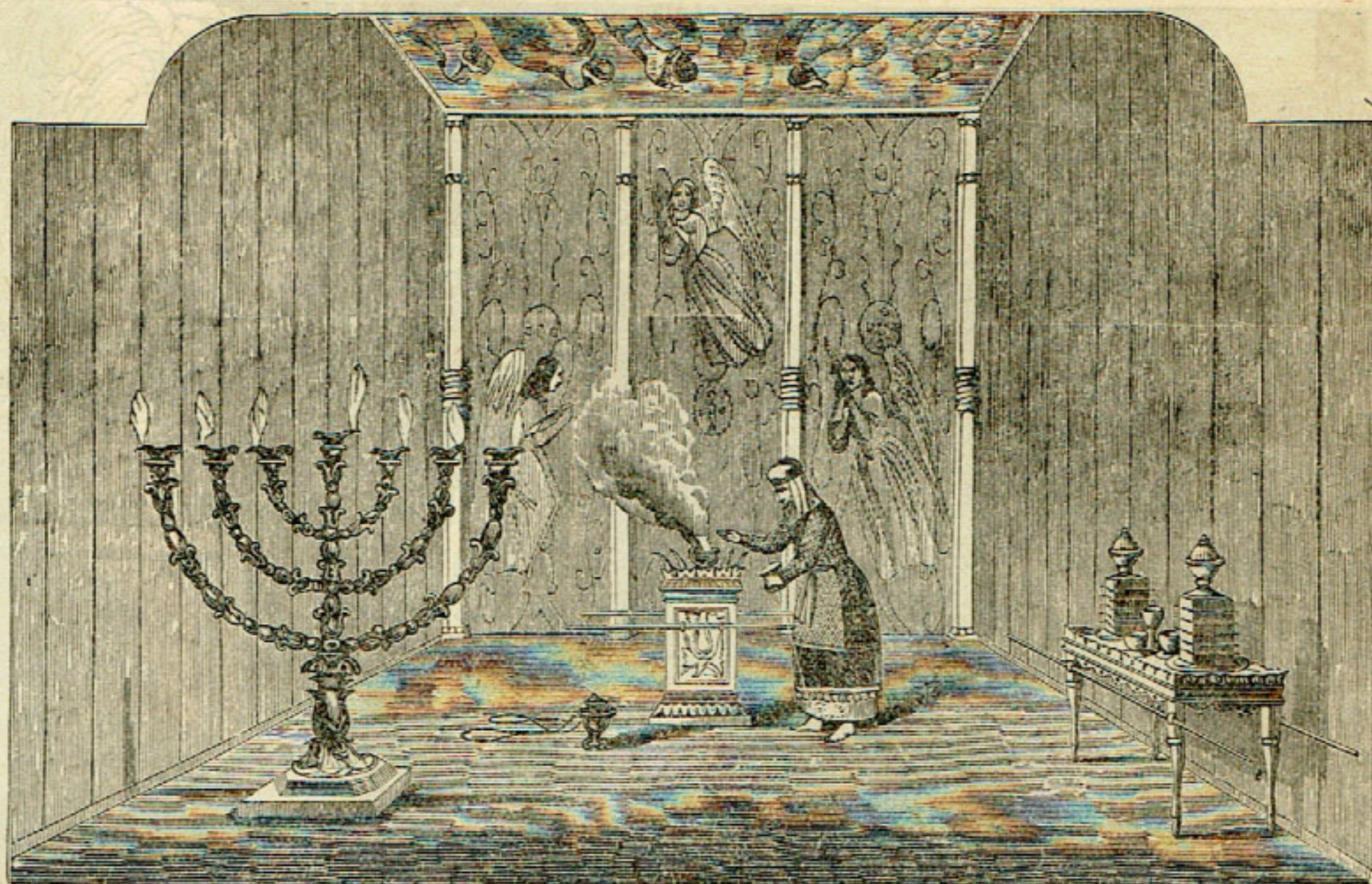
HIERA'POLIS, a city near Colosse and Laodicea (Coloss. iv. 13).

HIGH'-PLACES, in Hebrew Bamoth. Idolatrous rites and sacrifices were offered on summits of hills and other elevated spots, and these high-places were constantly condemned, as well as those who tolerated them (3 Kings iii. 2, 4; xii. 32; xiii. 2; xiv. 23). They were suppressed by Ezechias (4 Kings xviii. 4, 22; 2 Paral. xxxi. 1); and by Josias (4 Kings xxiii. 2; 2 Paral. xxxiv. 3).

HIGH'-PRIEST. Aaron appointed high-priest by divine authority (Ex. xxviii.), and consecrated with especial ceremonies (xxix.); the dignity to descend in his family (xxviii.; Num. xx. 25); it descended first in the line of Eleazar to his son Phineas (Judges xx. 28); then to Heli, of the family

of Ithamar, who was put to death at Reblatha by the king of Babylon (4 Kings xxv. 18-21). His successor, Josedec, died in captivity, but Jesus, his son, with Zerobabel, restored the temple and worship of God

HOLOCAUST, a sacrifice in which the whole animal was burnt on the altar, and no part eaten by the priest and offerer. Prescriptions in regard to them (Lev. vi. 9; vii. 8); the holocaust of a contrite heart (Ps. l. 21).



THE HOLY.

(1 Esd. iv. 3; Agg. i. 1, 2; Zach. iii. 1; Eccles. xlix. 14); in the persecutions of Antiochus, first to control, then to crush the Jewish church, the high-priesthood was degraded by Menelaus and Alcimus. The dignity was restored by the Machabees, priests of the course of Joarib, and apparently of the house of Eleazar, and remained with them till Aristobulus was put to death by Herod. It was then sought by ambitious men, and in our Lord's time seems to have been held annually in turn by Annas and Caiphas (Matt. xxvi. 57; Luke iii. 2; John xviii. 13), who were succeeded by Theophilus (Acts ix. 1). The high-priesthood could not be instituted by man, but needed a divine vocation and installation (Heb. v. 4). God prescribed the vestments to be worn by the high-priest (Ex. xxviii., xxxix.) The high-priest alone could enter the Holy of Holies (Lev. xvi. 2). Jesus Christ the high-priest according to the order of Melchisedec (Heb. iv. 14; v.)

HILL OF THE FORESKINS (Jos. v. 3).

HIL'LOCK of Testimony (Gen. xxxi. 47).

HIN, a Hebrew measure, the sixth part of the bath (Ex. xxix. 40; Ezech. xlv. 14).

HIND, the female of the stag, used as a figure of gentleness and affection (Prov. v. 19; Jer. xiv. 5).

HI'RAM, king of Tyre, a friend and ally of David (2 Kings v., vii.; 3 Kings v. 1); sent materials and workmen to erect David's palace (2 Kings v. 11; 1 Paral. xiv. 1); and also to erect the temple under Solomon (3 Kings v. 10; vii. 13; 2 Paral. ii. 13, 16); Solomon ceded twenty cities to him (3 Kings ix. 11); he aided in developing the commerce of the Jews (3 Kings ix. 27).

HO'BAB, son of Jethro, and brother-in-law of Moses, who persuaded him to accompany him (Num. x. 29).

HOLM TREE (Dan. xiii. 58).

HOLDA, a prophetess, wife of Sellum, consulted by king Josias and the high-priest Helcias, in regard to the book of the law (4 Kings xxii. 14).

HOLOFER'NES, a Ninivite general, besieges Bethulia (Judith ii.-vii.); is visited and slain by Judith (xiii. 10).

HOLY. God is essentially holy (Osee xi. 9; Apoc. iv. 8); men should be holy (Lev. xi. 44; xix. 2; Deut. xxvi. 19; Eph. iv. 24).

HOLY! holy! holy! the perpetual praise in heaven (Apoc. iv. 8; Isai. vi. 3).

HOLY, THE. The part of the tabernacle before the Oracle or Holy of Holies. In it stood the Altar of Incense, the Seven Branched Candlestick, and the Table of the Loaves of Proposition. (See TEMPLE.)

HOLY OF HOLIES, the sanctuary or inmost part of the tabernacle and temple, where the Ark of the Covenant was kept behind the veil (Ex. xxv. 8; xxvi. 33; 3 Kings vi. 16); a sacrifice was to be offered by the high-priest annually before entering it (Lev. xvi. 2); a guard was kept constantly before it (Num. iii. 38).

HOLY GHOST, the third person of the Blessed Trinity (Matt. xxviii. 19; 1 John v. 7; Ps. l. 13; Heb. ix. 14); proceeds from the Father (John xv. 26); and from the Son (xvi. 7, 14); he is the Paraclete (John xiv. 26); his mission (John xvi. 7); Mary, the Blessed Virgin, conceives by the Holy Ghost (Matt. i. 18, 20; Luke i. 35); he descends on Jesus at his baptism under the form of a dove (Matt. iii. 16; Mark i. 10; Luke iii. 22; John i. 32); our Lord commands baptism to be given in the name of the Father, and of the Son, and of the Holy Ghost (Matt. xxviii. 19); the Holy Ghost promised to the apostles and to the church (Ezech. xi. 19; xxxix. 29; Joel ii. 28; Matt. iii. 11; John vii. 39; xvi. 7); given to the apostles (John xx. 22); descends on the apostles (Acts ii.); on Cornelius (x. 44); on the faithful at Antioch (xi. 15); of Corinth (xix. 6); presides in the Council of Jerusalem (xv. 28); forbids St. Paul to preach in Asia (xvi. 6); foretells his imprisonment in Jerusalem (xxi. 11); teaches and enlightens the faithful (Ex. iv. 12; Ps. xxxi. 8; Isai. liv. 13; Mark xiii.



THE HIGH-PRIEST IN HIS SACERDOTAL VESTMENTS.

of Ithamar (1 Kings iv. 18), in which it remained till the reign of Solomon, when it passed from Abiathar to Sadoc, of the house of Eleazar (3 Kings ii. 26). It descended in his family to the time of Sara-

11; John vi. 45; xiv. 16, 26; xvi. 3; 2 Cor. i. 22; Eph. i. 13; ii. 18; 1 John ii. 27); prays for us (Rom. viii. 26); quickeneth (John vi. 64); the Holy Scrip-

HOOPOE, a bird classed as unclean (Lev. xi. 19; Deut. xiv. 18).

HOR, the mountain on which Aaron died (Num.

Kings xvii. 10); want of hospitality punished (Judg. viii. 5; xix. 18; 1 Kings xxv.; Wisd. xix. 13).

HOUSE built on the rock shall stand (Luke vi. 48; Matt. vii. 24; xvi. 18. See 2 Cor. v. 1; 2 Pet. i. 14).

HUMILITY commended, Ecclus. iii. 20; vii. 19; Matt. v. 3; xviii. 4; xxiii. 7; Mark ix. 36; Rom. xi. 20; xii. 16; Philip. ii. 3; Col. iii. 12; James i. 9; iv. 10); God exalts the humble (1 Kings ii. 8; 2 Kings vi. 22; 2 Paral. xxxii. 26; xxxiii. 13; xxxiv. 27; Judith ix. 16; Ps. xxxiii. 19; Prov. xvi. 19; xviii. 12; xxix. 23; Isai. lxvi. 2; Matt. xi. 29; 1 Pet. v. 5); taught by our Lord's example (John xiii. 5).

HUR, king of Madian, killed by Phinees (Num. xxxi. 8).

HUSKS, mentioned in Luke xv. 16, are perhaps the pods of the carob (*ceratonia siliqua*), used to feed animals, and in times of scarcity for human food.

HYACINTH, a precious stone, one of the foundations of the New Jerusalem (Apoc. xxi. 20).

HYADES, a constellation (Job ix. 9).

HYMENEUS, condemned by St. Paul for false doctrines, declaring the resurrection past already (1 Tim. i. 20; 2 Tim. ii. 17, 18).

HYMN, sung by our Lord at the Last Supper (Matt. xxvi. 30; Mark

xiv. 26); commended (Eph. v. 19; Col. iii. 16).

HYPOCRISY condemned and punished (Job viii. 13; xiii. 16; xv. 34; xx. xxvii.; xxxiv.; Prov. xxx. 12; Ecclus. i. 37; xix. 25; Isai. xxix. 13; Jer. ix. 8; Ezech. xxxiii. 31; Mal. iii. 14; 2 Mach. vi.



HYSSOP PLANT.

24; Matt. vi. 2; vii. 5; xxii. 18; xxiv. 51; 1 Thes. v. 22; 1 Tim. iv. 2; 2 Tim. iii. 5; 1 Pet. ii. 1).

HYSOP, a plant growing on walls (3 Kings iv. 33); it was used in various religious ceremonies.



HIGH-PRIEST OFFERING SACRIFICES.

tures inspired by (Mark xii. 36; Luke xii. 12; Heb. iii. 7; 2 Pet. i. 21; 2 Esd. ix. 30); fruits of the Holy Ghost (Gal. v. 22); gifts of the Holy Ghost (Isai. xi. 2); Elizabeth filled with the Holy Ghost (Luke i. 41); St. Peter (Acts iv. 8); Barnabas (xi. 24); blasphemy against the Holy Ghost (Mark iii. 29).

HOLY WATER, its use prescribed (Num. v. 17).

HONEY, the food laid up by the bee; sent by Jacob to Joseph (Gen. xliii. 11); abounded in Pal-

xx. 29); it was in the uttermost borders of the land of Edom (xxxiii. 37).

HO'RAM, king of Gazer, defeated by Josue, 1450 B. C. (Jos. x. 33).

HO'REB, a mountain in Arabia Petraea, west of Sinai. Here God appeared to Moses in a burning bush (Ex. iii.); and here Moses made water issue from a rock (xvii. 6); Elias fled to Horeb from Jezebel (3 Kings xix. 8); it is sometimes mentioned as the same as Sinai (Ecclus. xlviii. 7; Malachi iv. 4).

HOR'MA or **HERMA**, the place of the anathema (Num. xxi. 3).

HORN, used to signify strength and power (Deut. xxxiii. 17; 1 Kings ii. 1; Ps. xxi. 22; lxxiv. 5, 6, 11; lxxxviii. 18, 25; cxi. 9; Ecclus. xlvii. 13); the horns of the altar, projections at the four corners (Ex. xxvii. 2; xxix. 12; Lev. iv. 7; Judith ix. 11; Ps. cxvii. 27); Moses coming from Sinai appeared as with horns of light (Ex. xxxiv. 35); horn used as vessel for liquids (1 Kings xvi. 1).

HOR'NETS sent before the Israelites (Ex. xxiii. 28; Deut. vii. 20; Jos. xxiv. 12).

HORSE, mentioned as domestic animal in Egypt (Gen. xlvii. 17); Job describes the war horse (Job xxxix. 19); frequently alluded to as used in war and with chariots (Ex. xv. 1; Deut. xi. 4, etc.); no mention made of its use in agriculture.

HORSE-LEECH, used as a type of the insatiable (Prov. xxx. 15).

HOSAN'NA, the cry of the people to our Lord when he entered Jerusalem (Matt. xxi. 9, 15; Mark xi. 9, 10; John xii. 13); it was from Ps. cxvii. 25, 26).

HOS'PITALITY commended (Isai. lviii. 7; Luke xiv. 13; Rom. xii. 13; 1 Tim. iii. 2; 3 John 5); examples of (Gen. xviii.; xix.; xxiv.; Judg. xiii. 15; 3



HUSKS OR PODS OF THE CAROB TREE.

estine (Ex. ii. 8, etc.; 1 Kings xiv. 25); sold to the Tyrian (Ezech. xxvii. 17); food of St. John the Baptist (Matt. iii. 4); eaten by our Lord (Luke xxiv. 42).

sprinkling the door-posts with the blood of the paschal lamb (Ex. xii. 22); in purifying lepers (Lev. xiv. 4, 51); in the sacrifice of the red cow (Num. xix. 6); hence David says, "Thou shalt sprinkle me with hyssop" (Ps. l. 9).

I'BEX, a mountain animal, mentioned in the Vulgate (1 Kings xxiv. 3; Job xxxix. 1); but translated wild goat.

I'BIS, a wading bird, common in Egypt. It is classed as unclean (Lev. xi. 17; Isai. xxxiv. 11). In Deut. xiv. 16 translated stork.

xvi. 38-42; xxv. 3; 2 Paral. v. 12; Ps. xxxviii.; lxi.; lxxvi.)

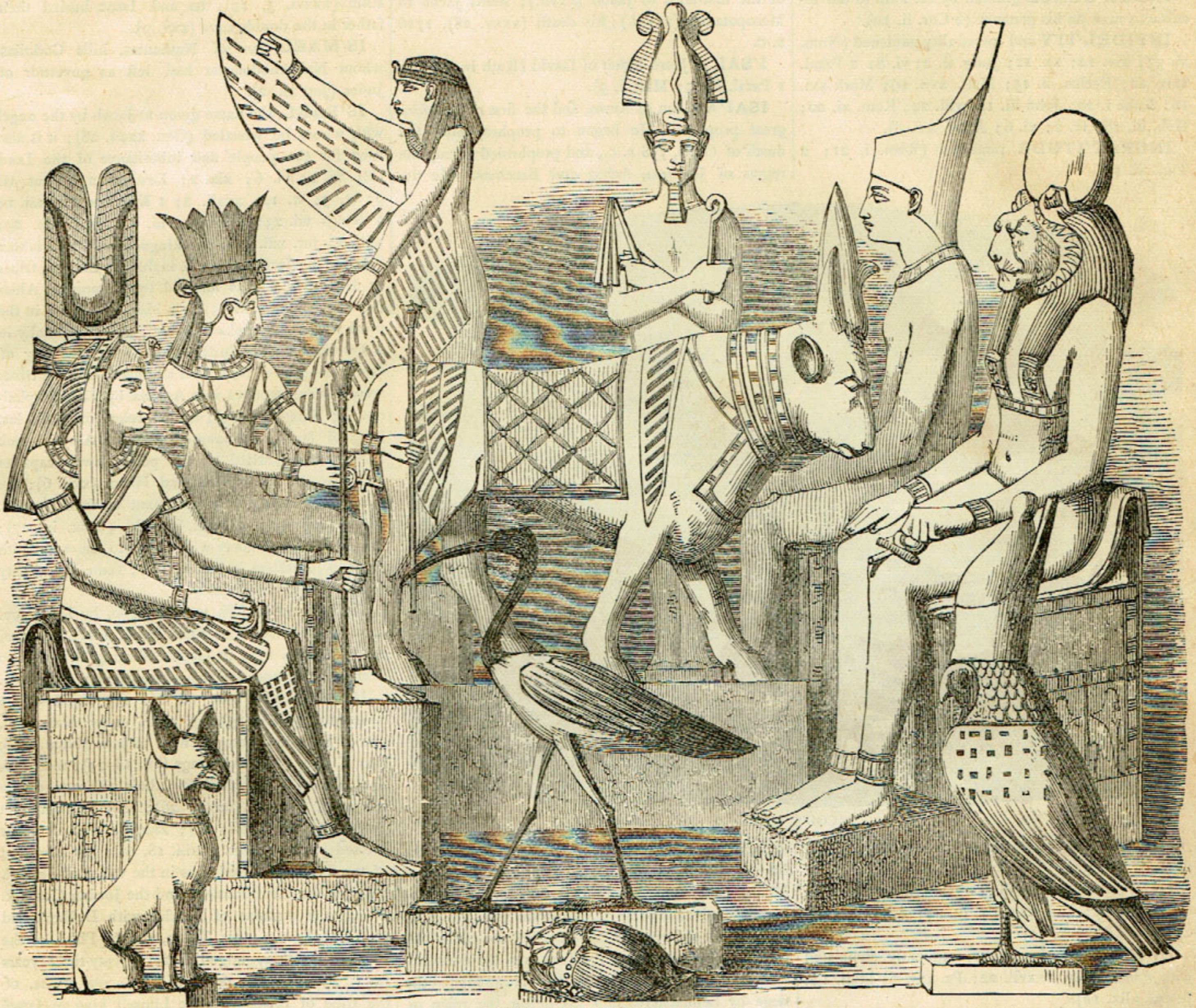
IDOL, an object set up to receive divine honors, either shapeless or the figure of an animal or false god; their making and adoration and service forbidden (Ex. xx. 4, 5; Deut. iv. 16); various idols are mentioned; Laban's (Gen. xxxi. 19); Moloch (Lev. xx. 2); the molten calf (Ex. xxxii. 4); Phogor (Num. xxv. 18); Baalim (Judg. x. 6); Dagon (1 Kings v. 4); Chamos (3 Kings xi. 7); two golden calves (3 Kings xii. 28); Ashtaroth (4 Kings xxiii. 13); idols set up by order of Antiochus (1 Mach. i. 57).

ILLYR'ICUM, a province on the Adriatic. St. Paul (Rom. xv. 19) says he preached from Jerusalem to Illyricum.

IMAGES forbidden to be made for worship (Ex. xx. 4; Levit. xxvi. 1; Deut. iv. 15); commanded to be made (Ex. xxv. 18-20; Num. xxi. 8); in Solomon's temple (3 Kings vi. 35; vii. 25; 2 Paral. iii. 10; iv. 3; v. 7); for Solomon's throne (ix. 18, 19).

IMPA'TIENCE punished (Ex. xiv. 11; xv. 24; xvi. 7; xvii. 2; Num. xi. 10; xiv. 1; xxi. 5; Job iii. 1; Prov. xii. 16; Eccus. ii. 16).

IMPOSITION of hands. Instances of (Gen.



IDOLS AND GODS OF EGYPT.

ICH'ABOD, son of Phinees, son of the high-priest Heli, born when the ark was taken (1 Kings iv. 19-22).

ICO'NIUM, capital of Lycaonia; St. Paul and Barnabas visit it after being driven from Antioch of Pisidia (Acts xiii. 51); converts made there forced to leave (xiv. 6; 2 Tim. iii. 11); revisited (Acts xiv. 20); the Christians there commend Timothy (Acts xvi. 1, 2).

IDITHUN, a Levite of the race of Merari, one of the four great leaders of the temple music (1 Paral.

IDOL'ATRY, the paying divine honors to idols or false gods a crime (1 Kings xv. 23); forbidden (Ex. xx. 4, 5; Deut. iv. 15); sin and folly of (Wisd. xiii.-xv.; Jer. x. 1-16; Isai. xlvi. 1); the Jews frequently fell into idolatry (Ex. xxxii. 4; Judges ii. 12; vi. 28; viii. 27; xiii. 1; xvii.; 3 Kings xi. 4-8; xii. 28; xiv. 9; xv. 13; xvi. 32; xviii.; xxi. 26; 4 Kings x. 18-28; xviii. 4; xxi. 2-7, 22; xxiii. 4-20; 1 Mach. i. 57).

IDUMEANS, Edomites, so called (Judith iii. 14; 2 Mach. x. 16).

xlviii. 14; Ex. xxix. 10; Lev. i. 4; Num. xxvii. 23; Dan. xiii. 34; Mark x. 16); used in the sacrament of confirmation (Acts viii. 17; xix. 6); in holy orders (vi. 6; xiii. 3; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6).

INCENSE, used in divine worship (Ex. xxx. 8; xxxvii. 29); the altar of incense (Ex. xxx. 1; xxxvii. 25); Nadab and Abiu slain for offering incense when not commanded (Lev. x. 1); Zachary offers (Luke i. 9); offered by angels in heaven, the prayers of the saints (Apoc. viii. 3); the incense offered to God was prepared by his command (Lev. xvi. 12). The

Jews offered incense in the high places sinfully, and to false gods (3 Kings xxii. 44; 4 Kings xii. 3; xv. 35; xviii. 3, 4); and to the brazen serpent (4 Kings xviii. 4).

IN'CEST, carnal union between those related within the prohibited degrees. Its enormity (Lev. xviii. 6; xx. 12; Deut. xxii. 30; 1 Cor. v. 1); punished by St. Paul with excommunication (1 Cor. v. 1).

IN'DIA, mentioned as part of the kingdom of Assuerus (Esth. i. 1); mentioned (Job xxviii. 16; 1 Mach. viii. 8).

INDUL'GENCE granted by St. Paul to the incestuous man on his penance (2 Cor. ii. 10).

INFIDEL'ITY and incredulity punished (Num. xi. 33; xiv. 12; xx. 12; Judg. ii. 2; vi. 8; 2 Paral. xxiv. 22; Eccles. ii. 15; Matt. xvii. 19; Mark xvi. 16; Luke i. 20; John iii. 18; viii. 24; Rom. xi. 20; Heb. iii. 18; iv. 2; xi. 6; Apoc. xxi. 8).

INGRAT'ITUDE punished (Rom. i. 21; 2 Tim. iii. 2).

on the water at the word of Eliseus (4 Kings vi. 6).

I'SAAC, son of Abraham and Sara. His birth foretold (Gen. xvii. 19; xviii. 10); born (xxi. 3); Abraham commanded to offer him in sacrifice (xxii. 2); laid on the altar (9); saved (12); Abraham sends to Mesopotamia to obtain a wife for him (xxiv.); he obtains Rebecca (51); marries her (67); she bears to him Esau and Jacob (xxv. 21-25); God promises that in his seed all nations shall be blessed (xxvi. 4); abode in Gerara (6); makes peace with Abimelech (31); blesses his sons, giving the blessing of the first-born to Jacob (xxvii.); sends Jacob to Mesopotamia (xxviii.); his death (xxxv. 28), 1716 B. C.

I'SAI, or Jesse, father of David (Ruth iv. 17, 22; 1 Paral. ii. 13; Matt. i. 5).

ISAI'AS, son of Amos, and the first of the four great prophets. He began to prophesy after the death of Ozias, 758 B. C., and prophesied during the reigns of Joatham, Achaz and Ezechias. He de-

ISBOSETH or **ISBAAL**, son of Saul, was recognized as king on his father's death by all but the tribe of Juda (2 Kings ii. 10); after Abner's desertion (iii. 12) his power declined, and he was murdered by two of his officers, who took his head to David (iv. 6, 7).

IS'MAEL, son of Abraham by Agar, an Egyptian (Gen. xvi. 15); expelled with his mother on account of Sara (xxi. 14); they are miraculously relieved in the desert (15-20); dwells in Pharan and marries an Egyptian (21); he had twelve sons (xxv. 13-16); and a daughter Basemath who married Esau (xxxvi. 3, 10); he and Isaac buried their father in the double cave (xxv. 9).

IS'MAEL, son of Nathaniah, kills Godolias, whom Nabuchodonosor had left as governor of Judea (Jer. xli. 2).

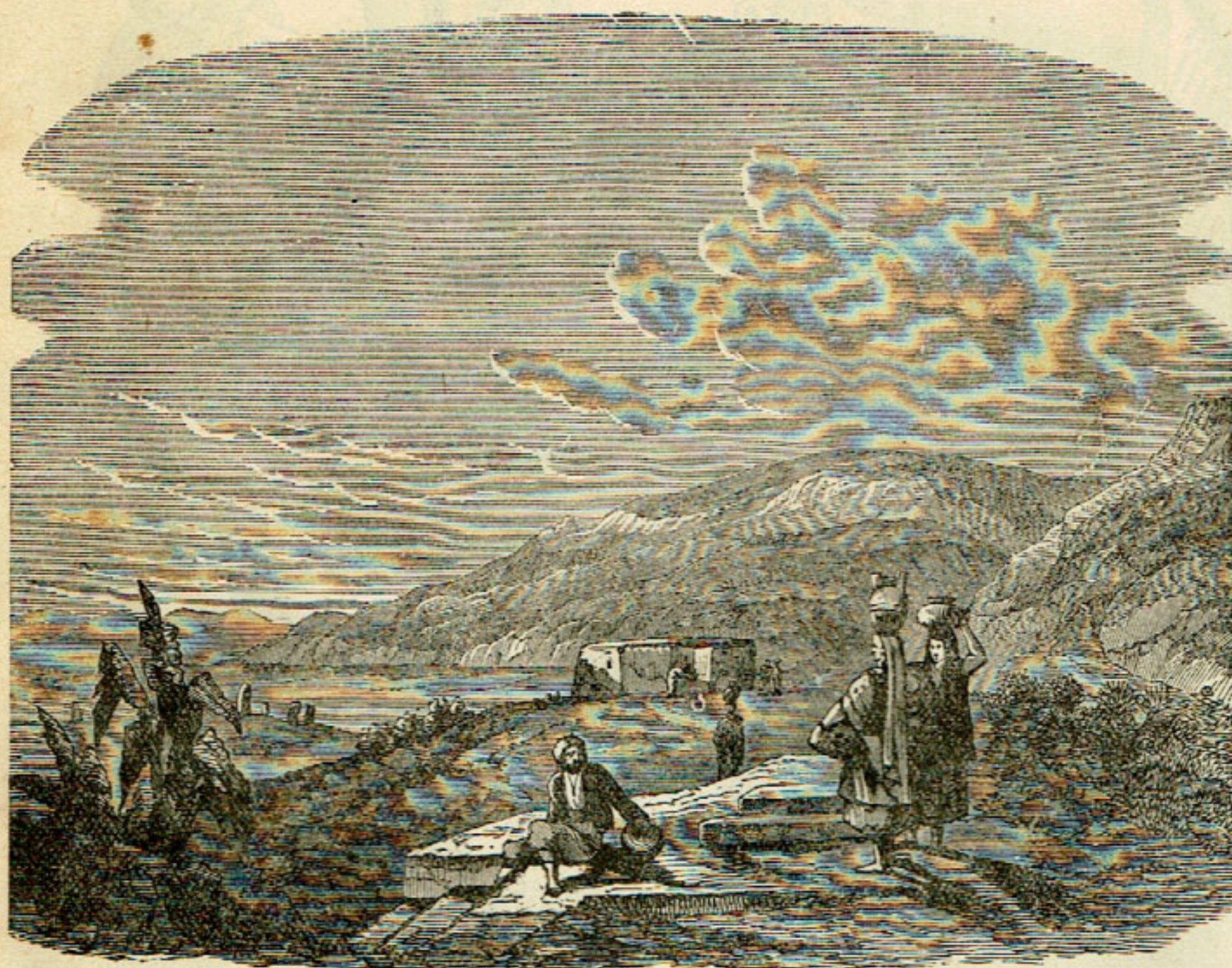
IS'RAEL, the name given to Jacob by the angel with whom he wrestled (Gen. xxxii. 28); it is also used for the people and inheritance of the Lord (Ex. iii. 1; vi. 6; xix. 2; Lev. xx. 2; Deut. vi. 9; ix. 3; x. 12; xxxii. 8; 1 Kings x. 18; xii. 1; 2 Kings vii. 23; 3 Kings viii. 53; Isai. xix. 25; xliii. 1; Jer. xlii. 11); the kingdom of Israel is that founded by Jeroboam, and including the ten tribes (3 Kings xii. 3); as foretold by the prophet Ahias (xi. 29; 2 Paral. x. 15); its history is given in the third and fourth books of Kings, and incidentally in 2 Paralipomenon. In the reign of Phacee, king of Israel, the tribe of Nephthali and many of other tribes were carried captives into Assyria by Theglathphalasar (4 Kings xv. 29); in the reign of Osee, last king of Israel, Salmanasar, king of Assyria, took Samaria and carried all the people away captives and placed them in Hala and Habor (xvii. 6); the sins which brought this judgment on them (7-18). Their captivity had been foretold (Deut. iv. 27); the Levites and many who clung to the true faith went to Jerusalem (2 Par. xi. 13); some in captivity remained faithful (Tobias).

IS'SACHAR, fifth son of Jacob, by Lia (Gen. xxx. 18); he had four sons, Thola, Phua, Job and Semron (xli. 13); in Jacob's blessing he is said to occupy fertile land, and to become tributary (xlix. 14).

IS'SACHAR, tribe of. In the Exodus they numbered 54,400 fighting men, under Nathanael, son of Suar, and camped next to Juda (Num. i. 28, 29; ii. 5, 6); their offerings (vii. 18-23); their spy, Igal, son of Joseph (xiii. 8); their prince to divide the land, Phaltiel (xxxiv. 26); they numbered at Settim 64,300 (xxvi. 25); Zabulon and Issachar blessed jointly (Deut. xxxiii. 18, 19); his allotment of the Promised Land was in the valley of Jezrael, between the Mediterranean and the Jordan (Jos. xix. 17-23); the captains of Issachar with Debbora and Barac (Judges v. 15); Thola, son of Phua, of the tribe of Issachar, judged Israel twenty-three years (x. 1, 2); after the revolt of Jeroboam, Baasa, of the tribe of Issachar, made himself king of Israel (3 Kings xv. 27; xvi. 6); succeeded by his son Ela (6-9); many of the tribe ate the Pasch of Ezechias, but unduly (2 Paral. xxx. 18); carried captives by Salmanasar (4 Kings xvii. 6).

IS'SUE OF BLOOD, a woman long afflicted with an issue of blood, cured by touching the fringes or hem of our Lord's garment (Matt. ix. 22).

IT'ALY, Balaam foretells the coming of conquerors from Italy to overthrow the kingdoms of Asia (Num. xxiv. 24); Isaias foretells the sign of salvation set up in (lxvi. 19); mentioned (Ezech. xxvii. 6; Acts xviii.; xxvii.; Heb. xiii. 24).



JACOB'S WELL.

INHER'ITANCE, Jewish law as to (Num. xxvii. 6; Lev. xxv. 30).

INN, term used for the caravanserai of the East (Gen. xlii. 27; xliii. 21; Ex. iv. 24; 3 Kings xviii. 27; Luke ii. 7; x. 34).

IN'NOCENT, innocence, frequently associated with hands (Gen. xxxvii. 22; Ps. xxv. 6; lxxii. 13; Jerem. xlix. 12).

IN'NOCENTS, Holy, name given by the church to the children slain at Bethlehem by Herod (Matt. ii. 16-18). Their feast is celebrated (Dec. 28).

IN'STRUC'TION to be received with joy (Prov. i. 2).

IO'TA, the letter I in the Greek alphabet, which being the smallest letter, is used in the form of "jot" (Matt. v. 18) to express the least possible.

I'RA, priest of David (2 Kings xx. 26).

I'RON, Tubalcain, the first worker in (Gen. iv. 22); its hardness alluded to (Lev. xxvi. 19); its weight (Eccles. xxii. 18); iron miraculously floats

nounced the disorders of the Jews, and foretold the ruin of Judea, as well as Assyria, Babylon, Egypt, Moab, Tyre, etc. He announced the birth of the Messiah under the name of Emmanuel (vii., viii.); he foretold the sufferings of the Messiah, the call of the Gentiles, the rejection of the Jews, and the establishment of the church (xlix.-lvi. 8). He predicted the siege by Sennacherib and his defeat, the reign of Ezechias, and the reign of Cyrus. Isaias was consulted by Ezechias (xxxvii., xxxviii.); is praised by the son of Sirach (Eccles. xlvi. 25); and is more frequently cited in the New Testament than any other prophet (Matt. iii., iv., viii., xii., xlii., xv.; Mark i., vii.; Luke iii., iv.; John i., xii.; Acts viii., xxviii.; Rom. ix., x., xv.) According to tradition he was sawn in two by king Manasses. He wrote also the acts of Ozias (2 Par. xxvi. 22).

ISAI'AS, one of the canonical books of the Old Testament (Isai.) From 4 Kings xviii. 13 to xx. 19 are nearly identical with Isai. xxxvi. to xxxix. 8.

ITAL'IAN BAND, Cornelius was centurion of (Acts x. 1).

ITHA'MAR, fourth son of Aaron. The high-priesthood came into his family in the person of Heli, and continued to the deposition of Abiathar (Ex. vi. 23; xxviii. 1; xxxviii. 21; Num. iii. 2; 1 Paral. vi. 3).

ITURE'A, a small province lying along Mount Hermon. It was settled by Jethur, son of Ismael (Gen. xxv. 15; 1 Paral. i. 31); the Itureans aided Ruben and Gad against the Agarites (1 Paral. v. 19); Philip was tetrarch of Iturea in the time of St. John the Baptist (Luke iii. 1).

IVORY, material of the tusks of elephants, imported by Solomon from Tharsis (2 Paral. ix. 21); he made a throne of it (3 Kings x. 18; 2 Paral. ix. 17); used in house adornings (3 Kings xxii. 39; Ps. xlv. 9; Amos iii. 15; vi. 4; Esth. i. 6; Ezech. xxvii. 6); Achaz used it so that his palace is called an ivory house (3 Kings xxii. 39).

JA'BEL, son of Lamech and Ada, father of those who lodge in tents, and shepherds (Gen. iv. 20).

JA'BES, praised for his piety (1 Paral. iv. 9, 10); he is mentioned among the descendants of Juda, but nothing is known of him.

JA'BES GALAAD, a city in the tribe of Manasses, sacked by the Israelites for not joining in the war against Benjamin (Judges xxi. 8); besieged by Naas, king of Ammon, but relieved by Saul (1 Kings xi. 1); in gratitude they buried Saul and his sons honorably (1 Kings xxxi. 11, 12).

JA'BIN, king of Asor, alarmed at the conquests of Josue, united the various Chanaanite kings and met Josue at the waters of Merom with a host like the sands of the sea (Jos. xi. 4); but Josue routed them completely, pursuing them to Sidon. Then he took Asor and slew Jabin (6-10).

JA'BIN, another king of Asor (Jud. iv. 2); oppressed the Israelites for twenty years, but after the defeat of his army under Sisara, they overpowered and destroyed him (4-24).

JA'BOC, a ford where Jacob wrestled with an angel (Gen. xxxii. 22).

JA'CHANAN of Carmel, a city whose king was defeated by Josue (Jos. xii. 22). It became a Levitical city in the tribe of Zabulon.

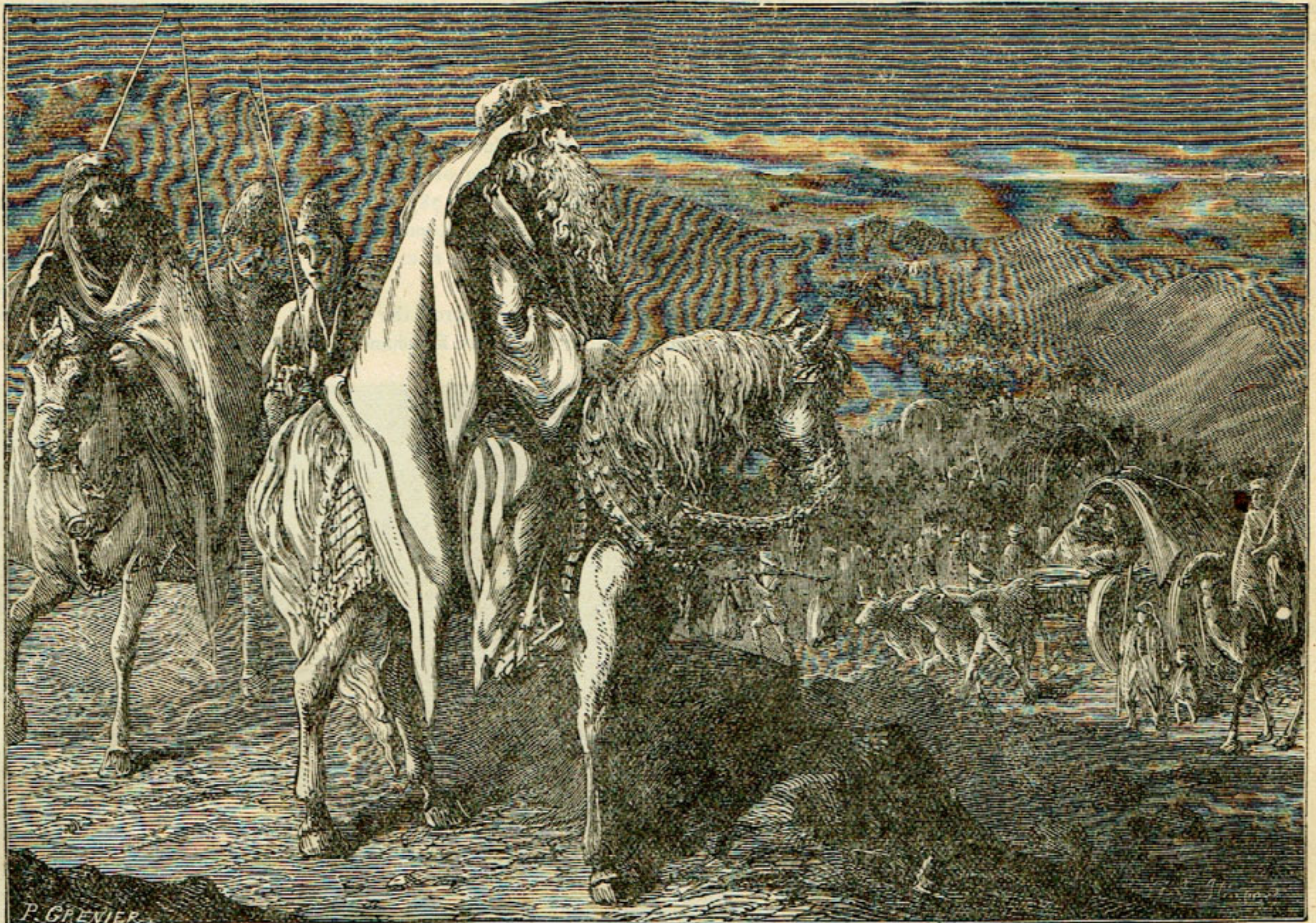
JA'CHIN, one of the two bronze pillars on the porch of Solomon's temple. It means firmly established, and was on the right (3 Kings vii. 21).

JA'COB, son of Isaac and Rebecca, born 1836 B. C.; he was younger than his twin-brother Esau

(Gen. xxv. 25); he bought Esau's birthright for a pottage of lentils (31); by his mother's aid he obtained his father's blessing as first-born by a stratagem (xxvii. 28); he fled to escape Esau's anger (42); and

JA'HEL, wife of Heber the Cinite, who slew Sisara, general of Jabin's armies, by driving a nail into his head while asleep in her tent (Judg. iv. 17).

JAHA'ZIEL, son of Zacharias, moved by the



JACOB RETURNING TO THE PROMISED LAND.

went to his uncle Laban (xxviii. 10); at Bethel he had a vision of angels, and God promised that in his seed all nations of the earth should be blessed (Gen. xxviii. 11-22); served Laban for seven years for Rachel, but is deceived with Lia (xxix. 1-24); he served seven years more for Rachel (28); obtains the better share of the flocks (xxx.); returns home (xxx. 17); fears Esau (xxxii. 7); wrestles with an angel at the ford of Jaboc (xxxii. 24); receives the name of Israel (xxxii. 28; xxxv. 10; 3 Kings xviii. 31); meets Esau and is reconciled to him (Gen. xxxiii. 1); has Ruben, Simeon, Levi, Juda, Issachar, Zabulon, and a daughter Dina by Lia; Joseph and Benjamin by Rachel; Dan and Nephthali by Bala, Rachel's handmaid; Gad and Aser by Zelpha, Lia's handmaid. He loved Joseph, and this excited the jealousy of his other sons, who proposed to kill him, but finally sold him to some merchants of Madian (Gen. xxxvii. 1-28); Jacob believes him dead (33); he sends his sons to Egypt in time of famine (xliii. 1); reluctantly allows Benjamin to go (13); his joy on learning that Joseph was alive and high in power in Egypt (xlv. 26-28); he goes down to Egypt with all his family (xvi.; Deut. x. 22); adopts Joseph's two sons, Ephraim and Manasses (Gen. xlviii. 5); blesses his sons and dies (xlix.); he is buried with Abraham and Isaac (l. 7-13), as he had requested (xlix. 29); his praise (Ecclus. xlv. 25).

JA'COB'S WELL, near Sichar, where our Lord met the Samaritan woman (John iv. 5, 6).

JADA'SON, a river near which Nabuchodonosor vanquished Arbaxad (Ju'ith i. 6).

spirit of the Lord, promises king Josaphat victory (2 Paral. xx. 14-17).

JAIL'OR, or keeper of the prison at Philippi, converted and baptized by St. Paul and Silas (Acts xvi. 23-34).

JA'IR, son of Manasses, took the cities in the land of Argob, and called it Havoth Jair (Num. xxxii. 41; Deut. iii. 14); he is supposed to be merely a descendant of Manasses through his mother, and to be

JA'IR, son of Segub, of the tribe of Juda; he had twenty-three cities in the land of Galaad (1 Paral. ii. 22, 23).

JA'IR, the Galaadite, judge of Israel after Thola; he governed twenty-two years, and had thirty sons, princes of as many cities in the land of Galaad, called Havoth Jair. He was buried at Camon, A. M. 2817 (Judges x. 3-5).

JAIR'US, ruler of the synagogue at Capharnaum, besought our Lord to save his dying daughter; on the way our Lord cured the woman with an issue of blood, and word came that the girl was dead. Jesus said to Jairus, "Fear not, believe only and she shall be safe," and going to the house he raised her to life (Luke viii. 41-56).

JAMES the Greater, son of Zebedee and Salome, and brother of St. John the Evangelist (Matt. iv. 21); he was of Bethsaida in Galilee, and a fisherman (Mark i. 19); he and his brothers were partners with St. Peter (Luke v. 10); chosen one of the apostles (Matt. x. 3; Mark iii. 17); their mother asked the pre-eminence for them in our Lord's kingdom (Matt. xx. 21); he witnessed the transfiguration of our

Saviour (Matt. xvii. 2); and wished him to draw down fire from heaven on a Samaritan city (Luke ix. 54); he and his brother called Boanerges or sons of thunder (Mark iii. 17); he saw Jesus Christ at the sea of Galilee after his resurrection (John xxi. 2, etc.), and at his ascension (Acts i.); he was put to death by the sword by Herod, A. D. 42 or 44 (Acts xii. 1).

JAMES the LESS, son of Alphaeus (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13); or Cleophas, and Mary, sister of the Blessed Virgin (John xix. 25), and hence called the Brother of the Lord (Gal. i. 19); our Lord appeared to him a week after his resurrection (1 Cor. xv. 7); he is considered the first bishop of Jerusalem; St. Paul went to him (Gal. i. 19); and at the Council of Jerusalem he made the final discourse (Acts xv. 13); he was regarded with great veneration by the Jews, but was killed in the temple

Madai, Javan, Tubal, Mosoc, and Thiras (x. 2); by these were divided the islands of the Gentiles in their lands (5); he honors his father (ix. 23); is blessed by Noe (27).

JAR'AMOTH, a Levitical city of refuge (Jos. xxi. 29).

JA'RED, son of Malaleel and father of Henoch (Gen. v. 15).

JA'SA or **JAS'SA**, a city beyond the Jordan near which Moses defeated Sehon (Num. xxi. 23; Deut. ii. 32); it was assigned to the tribe of Ruben (Jos. xiii. 18); a Levitical city (1 Paral. vi. 78).

JA'SON, son of Eleazar, sent to Rome by Judas Machabeus to renew the alliance, 162 B. C. (1 Mach. viii. 17).

JA'SON, a Jew of Cyrene, who wrote the history of the persecutions under Antiochus Epiphanes and

JAS'PER, a precious stone. It was the sixth in the rational (Ex. xxviii. 18; xxxix. 11); the wall of the New Jerusalem was of jasper stone (Apoc. xxi. 18); and the first foundation was jasper (19); its brilliancy was such that the appearance of Him who sat on the throne is compared to it (iv. 3).

JA'VAN, fourth son of Japheth (Gen. x. 2).

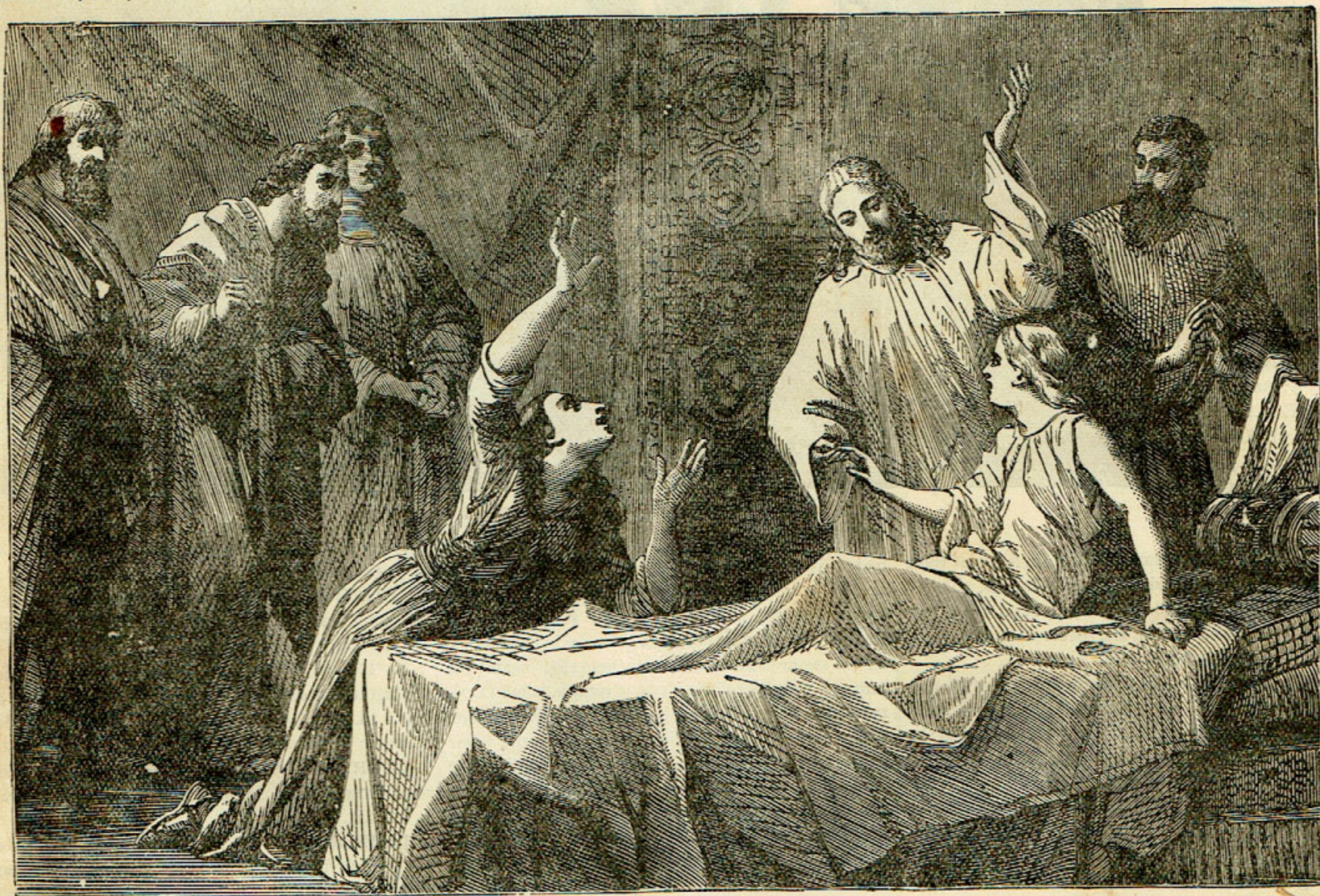
JEAB'ARIM, one of the encampments of the Israelites in the land of Moab (Num. xxi. 11).

JEAL'OUSY, Trial of. The form of the trial before the priest (Num. v. 12-31).

JE'BUS, son of Chanaan and father of the Jebusites (Gen. x. 16; Jos. xv. 63).

JE'BUS, afterwards called Jerusalem, founded by Jebus (Jos. xv. 8; Judges xix. 10; 1 Paral. xi. 4).

JE'BUSITES, descendants of Jebus; they were warlike, and Israel could not destroy them (Judg.



JAI'RUS' DAUGHTER RAISED TO LIFE.

at the instigation of the high-priest Ananus; he was thrown down from a gallery and beaten to death; one epistle by him is in the New Testament.

JAMES, EPISTLE OF, one of the Catholic Epistles written by St. James the Less; a canonical book of the New Testament, enforcing the necessity of good works (James).

JAM'BRI. The children of Jambri sally out from Madaba, and kill John, brother of Simon and Jonathan Machabeus; his brothers avenge him (1 Mach. ix. 36-42).

JAN'NES and **MAMBRES**, two magicians who resisted Moses in Egypt (2 Tim. iii. 8).

JA'PHETH, son of Noe, born when his father was five hundred years old (Gen. v. 31); he was older than Cham (ix. 24), and some suppose him older than Sem; his sons were Gomer, Magog,

Eupator in five books (2 Mach. ii. 24). The second book of Machabees is abridged from it.

JA'SON, high-priest, bribed Antiochus Epiphanes to depose his brother Onias III. (2 Mach. iv. 8); he did all he could to abolish the worship of God, and introduce Greek idolatry (10-20); Menelaus, by similar bribery, then obtained the office (24); and Jason fled to the Ammonites (26); he subsequently attacked Jerusalem (v. 5-7); but failing to take it fled, and was imprisoned by Aretas; then escaped to Egypt and finally to Lacedæmon, where he died (8-10).

JA'SON, St. Paul's host at Thessalonica, risking his life to save the apostle during a sedition (Acts xvii. 7). If he is the same mentioned by St. Paul (Rom. xvi. 21) he was his kinsman. The Greeks honor him as bishop of Tharsis in Cilicia.

i. 21); they refused admission to David, who took the city (2 Kings v. 8); Solomon made them pay tribute (3 Kings ix. 20, 21; 2 Paral. viii. 7, 8).

JECHE'LIA, wife of Amasias, king of Juda, and mother of Azarias (4 Kings xv. 2).

JECHONI'AS, son of Josias (Matt. i. 11; Esther ii. 6); called Eliacim (4 Kings xxiii. 34, 35). Nechao made him king in place of his brother Joachaz, and called him Joakim (1 Paral. iii. 15; Jer. xxxvi. 1). He reigned eleven years under the domination of Nabuchodonosor, who carried him in chains to Babylon, but restored him (4 Kings xxiii. 36; xxiv. 1; 2 Paral. xxxvi. 5-8); he was a wicked prince; he threw the prophecies of Jeremias in the fire (Jer. xxxvi. 23); he revolted, and Nabuchodonosor besieged Jerusalem; Joakim was slain and buried like a dead ass, out of the city (Jer. xxii. 19).

JECHONI'AS, son of Joakim, is the name given by Jeremias (xxii. 24); to Joachin (4 Kings xxiv. 6; 2 Paral. xxxvi. 8).

JEC'SAN, son of Abraham and Cetura (Gen. xxv. 2).

JEC'TAN, son of Heber; his descendants occupied from Messa to Sephar (Gen. x. 26, 30).

JEC'TEHEL, a rock taken by Amasias, and over which he threw ten thousand Idumean prisoners (4 Kings xiv. 7; 2 Paral. xxv. 12).

JE'HU, son of Hanani, a prophet, sent by God to Baasa, king of Israel (3 Kings xvi. 1); put to death by Baasa (7); and the prophet Jehu, son of Hanani, reproached Josaphat, king of Juda, for aiding a wicked prince (2 Paral. xix. 2).

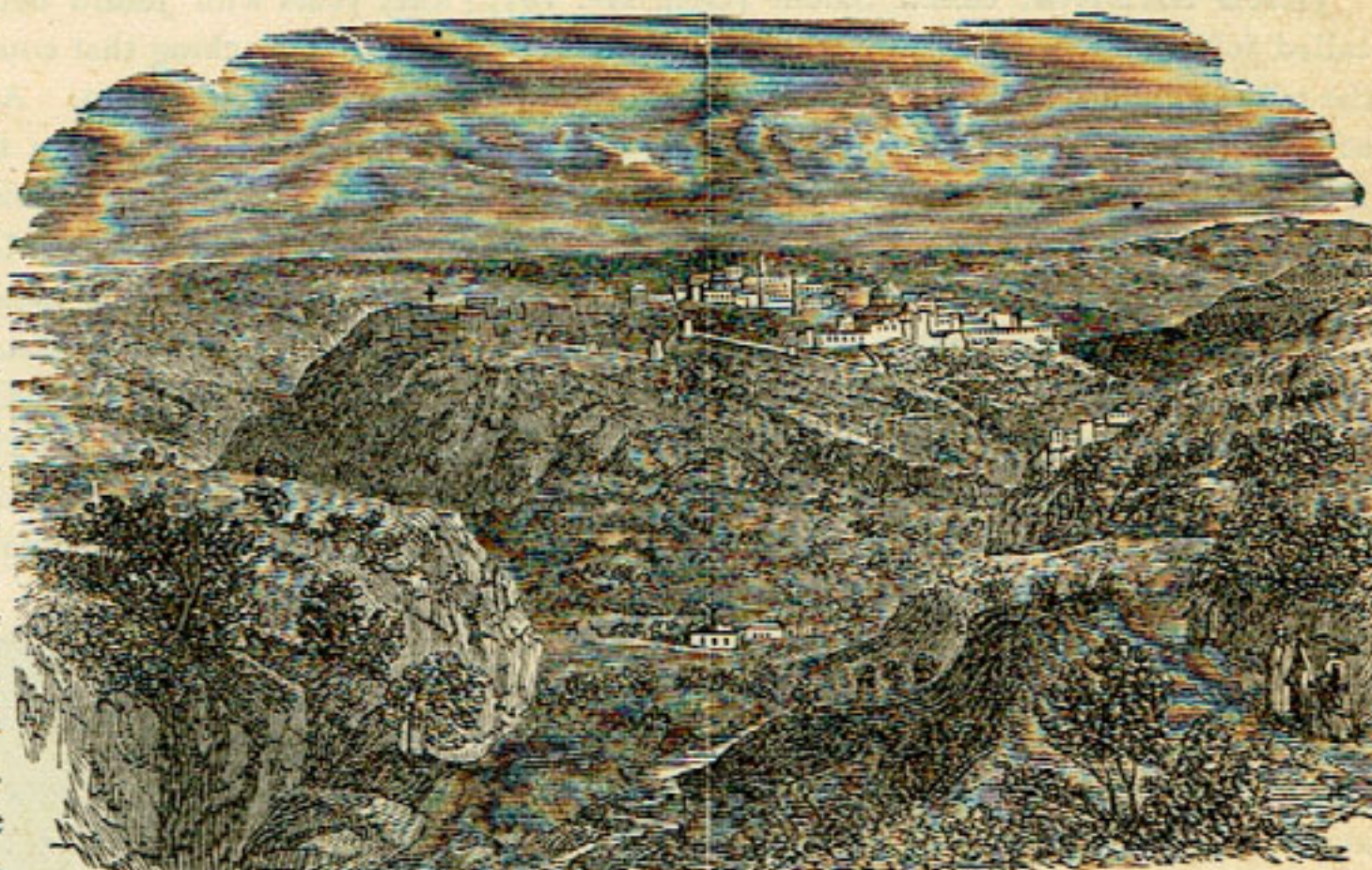
JE'HU, son of Josaphat, king of Israel, consecrated by Eliseus (3 Kings xix. 16); by the hand of one of his disciples (4 Kings ix. 1); on which he slew Joram (24); put to death Jezabel (33); and the house of Achab (x. 7-11); he abolished the wor-

42,000 (xii. 6); he judged Israel six years, and was buried in Galaad, 1181 B. C. (xii. 7).

JEREMI'AS, son of Helcias, of a priestly family, was born at Anathoth, in the tribe of Benjamin; he was sanctified by God as a prophet in his mother's womb (Jer. i., xxix. 27); he prophesied from 629 to 586 B. C.; he is forbidden to pray for the people (vii. 16); asks why the wicked prosper (xii. 1); commanded to buy a linen girdle (xiii. 1); forbidden to marry (xvi. 2); persecuted (xviii. 19; xxvi. 8); imprisoned by Phassur, the priest (xx. 2); complains that he is a laughing-

stock for announcing the words of God (7); has a vision of two baskets of figs (xxiv.); Ahicam saves him from being put to death under Joakim (xxvi. 24); Jeremias makes chains and sends them to several kings, as tokens of their coming bondage (xxvii.); he exhorts men to pray for Babylon (xxix. 7); he predicts the birth of the Messiah of a virgin mother (xxxi. 22); imprisoned by king Sedecias for announcing the coming ruin of the city (xxxii. 3); tries the Rechabites to show the Israelites how they neglected their duty (xxxv.); dictates his prophecies to Baruch (xxxvi. 4); God conceals him with Baruch (19); dictates his prophecies a second time after their destruction by Joakim (32); again imprisoned by Sedecias at the instigation of the nobles (xxxvii. 15; xxxviii. 6); he is saved by Abdelmelech, the Ethiopian (xxxviii. 12); finds favor with Nabuchodonosor (xxxix. 11); treated as a liar (xliii. 2); carries off the tabernacle, the ark, and the altar of incense, and hides them in the mountain where Moses saw the in-

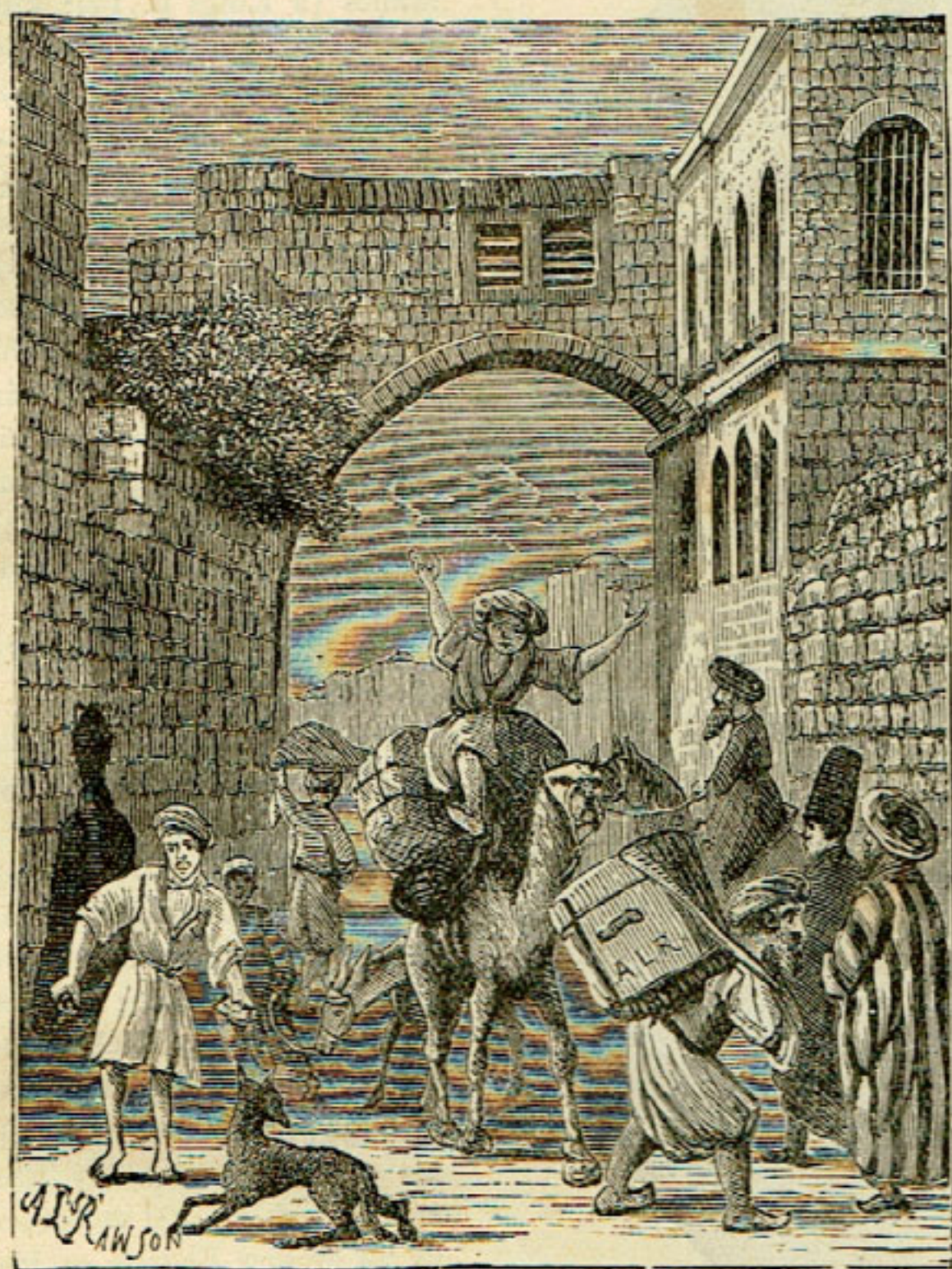
seven successive days around it, with the ark, blowing the trumpets, the walls fell, the city was taken and burnt (Jos. vi. 1-20); Josue cursed it (26); Hiel re-



JERUSALEM AND ITS VALLEYS.

builds it and incurs the curse (3 Kings xvi. 34); the scene of the good Samaritan is laid on the way to Jericho (Luke x. 33); called the city of the palm trees (Deut. xxxiv. 3; 2 Paral. xxviii. 15).

JEROBO'AM, son of Nabat, was an Ephrathite of Sareda; Solomon made him chief over the tributes of the house of Joseph (3 Kings xi. 28); Ahias the prophet foretold that he should rule over ten tribes (29-39); Solomon sought his life, but he fled to Egypt, where he remained till Solomon's death (40), and evidently fell into idolatry; returning, he put himself at the head of the discontented people (xii. 12); a revolt ensued, and ten tribes made Jeroboam king (20); to prevent the people from going up to Jerusalem, he set up a golden calf in Bethel, and another in Dan, for the people to worship, and instituted rites according to his own heart (27-33); he is reproved by a man of God (xiii.), and his hand withers when he tried to injure the prophet (xiii. 4), but is healed (6); Ahias prophesied the destruction of his family (xiv. 10); his death (20); his house destroyed (xv. 29); his idols continued, and constant reference is made to the sin of Jeroboam, son of Nabat, who caused Israel to sin (3 Kings xv.; xvi.;



A STREET IN JERUSALEM.

ship of Baal, but not the golden calves (18-29.) He died after a reign of 28 years, 850 B. C. (4 Kings x. 35, 36); the prophet Osee foretold that the blood shed by Jehu should be avenged (Osee i. 4, 5).

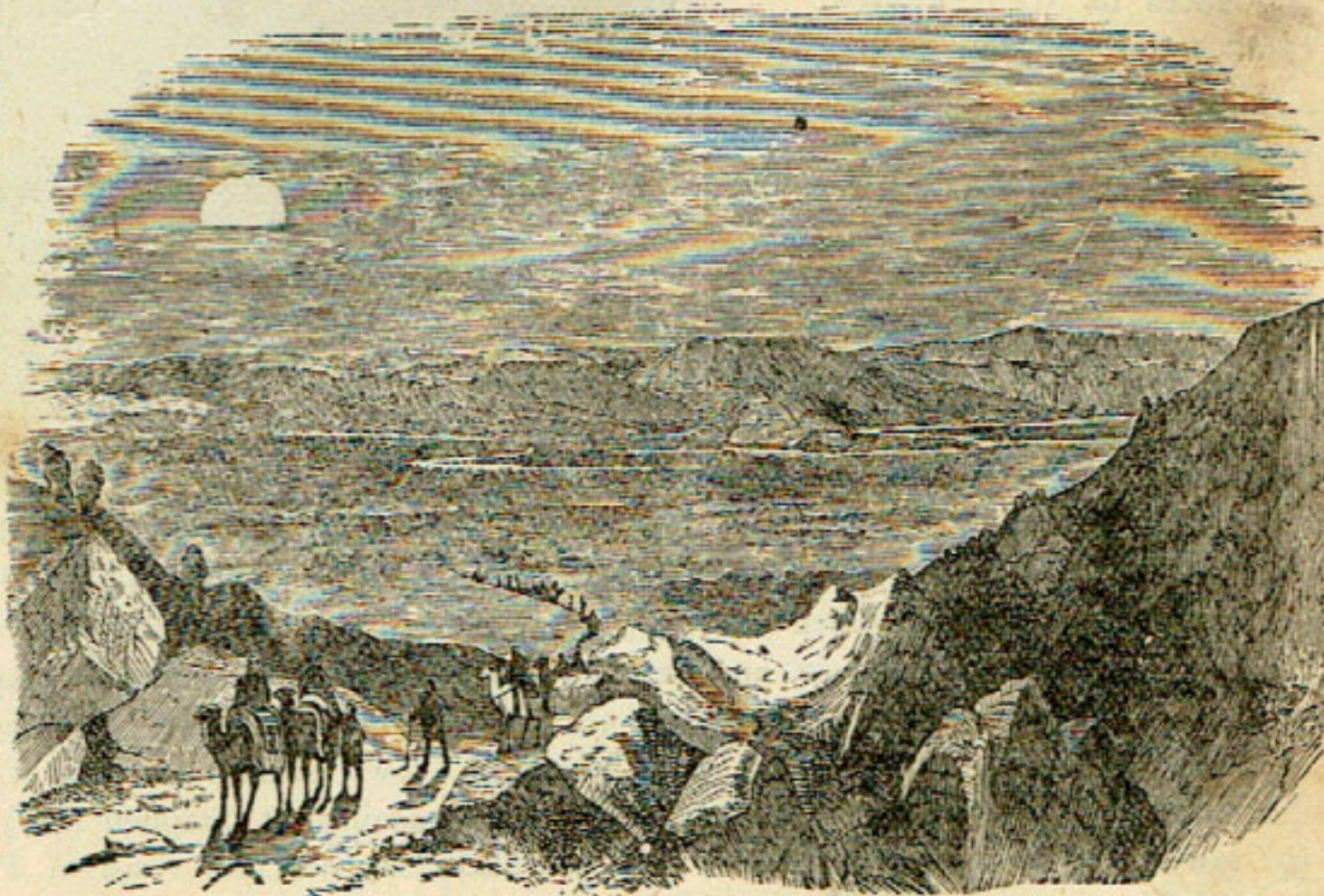
JEM'INI, another name for Benjamin (Judg. iii. 15; 1 Kings ix. 1).

JEPH'TE, son of Galaad by a harlot, judge of Israel. Cast out of his father's house, he fled to Tob, and became the head of a predatory band (Judg. xi. 1-3). The people of Galaad promised to make him prince if he delivered them from the Ammonites (9, 10); he defeated them at Aroer (33); but he promised to offer as a holocaust the first that came out of the doors of his house when he returned (31), and the first was his only daughter; after she had mourned her virginity in the mountains with her companions for two months, Jephthe "did to her as he had vowed" (39); the Hebrew maidens used annually to mourn her for four days (40); he defeated Ephraim at the fords of Jordan, killing

heritance of God (2 Mach. ii. 5); advises Jews to remain at Jerusalem (Jer. xlii. 10); goes to Egypt (xliii. 6, 7); reproves the Jews there (xliv. 1); prophesies against the city of Hai (xlix. 3).

JEREMI'AS, one of the canonical books of the Old Testament (Jerem.); Lamentations of Jeremias (Lament.) and the prophecy of Baruch (Bar.) are considered as one book with the prophecies of Jeremias.

JER'ICHO, a city in the tribe of Benjamin; the stream watering the valley was bitter (4 Kings ii. 19), till made sweet by Eliseus; Jericho was miraculously taken by Josue, who, after sending in spies, marched



PLAIN OF JERICHO.

xxii. 53; 4 Kings iii.; ix.; x.; xiii.-xv.; xvii.; xxiii.)

JEROBO'AM II., son of Joas, made king of Israel (4 Kings xiii. 13; xiv. 16); Osee prophesies in the reign of (Osee i. 1); prophecies against him (Amos vii. 9); his death (4 Kings xiv. 29).

JER'UEL, Josaphat defeated the Ammonites, Moabites, etc., in the desert of Jeruel (1 Paral. xx. 16).

JERU'SALEM, called Salem (Gen. xiv. 18); called Jebus (Jos. xviii. 28); besieged and taken by the tribe of Juda (Judg. i. 8); David takes the castle of Sion from the Jebusites (2 Kings v. 7); God chooses it as his abode (2 Paral. vi. 6; vii. 16); the capital of David and Solomon (2 Kings), and of the kings of Juda; David flees from (2 Kings xv. 14); taken by Joas, king of Israel, who dismantles it, 827 B.C. (4 Kings xiv. 13); besieged by Rasin, king of Syria, and Phacee, king of Israel, A.M. 3263 (4 Kings xvi. 5); by Nabuchodonosor, 599 B.C. (xxiv. 10; xxv. 1); burnt and destroyed (9); rebuilt (2 Esd. iii. vi. 15); prophecies against Jerusalem and its people (4 Kings xxi. 12; xxiii. 27; Isaias i. 8; iii. 1; xxii. 10, 18; xxix. 1, 7; lxiv. 10; Jer. iv. 3, 9; vii. xiii.; xvii. 19; xix. 3; xxi. 3; xxiii. 39; xxv. 9; xxxii. 3, 28; xxxiv. 1; xxxviii. 3; xxxix. 8; Ezech. iii.-v.; x.); its destruction by the Romans foretold (Dan. ix. 26; Zach. xiv. 2; Luke xix. 43; xx. 16; xxi. 6; John xi. 48); described by Esdras (2 Esd. iii.); captured by Judas Machabeus (1 Mach. iv. 37); Jerusalem in an allegorical sense as Holy Church (Ps. cxxi. 3; Isai. xxxiii. 20; liv. 11; lx.; lxii.; lxv.; Tob. xiii. 19; Bar. v. 1, 5; Gal. iv. 26; Heb. xi. 10; xii. 22; Apoc. iii. 12); our Lord presented in the temple of Jerusalem (Luke ii. 22-38); found in the temple (46); our Lord's address to (Luke xiii. 34); he heals a man at the Probatica in Jerusalem (John v. 1); there at the Feast of Tabernacles (vii. 14); at the Feast of the Dedication (John x. 22); goes up to in triumph (Matt. xxi.; Mark xi.; Luke xix. 37; John xii. 12); weeps over it (Luke xix. 41); announces its destruction (Matt. xxiv. 15; Mark xiii.).

JESBIB'ENOB, a gigantic Philistine, slain by Abisai (2 Kings xxi. 16, 17).

JES'BOC, son of Abraham and Cetura (Gen. xxv. 2).

JESSE' or **ISAI**, father of David (Ruth iv. 29; Matt. i. 5; Luke iii. 32); Isaias announces a miraculous rod from the root of Jesse (Isai. xi. 1, 10; Rom. xv. 12).

JESUS CHRIST, the Messias. See **CHRIST**.
JE'SUS, or **JOS'UE**, son of Josedec, high-priest of the Jews after the Babylonian captivity; regulated the order and offices of the priests and Levites (1 Esd. iii. 3, 8); the prophet Aggeus urged him to hasten the rebuilding of the temple (Agg. i. 2); foretelling that the desired of nations should come (Zach. iii. 1-9); saw him in spirit crowned with a tiara, and also in iv. 2; vi. 11; associated with promises of the coming of the Orient or Messias. The son of Sirach praises him (Ecclus. xlix. 14).

JE'SUS, son of Sirach, author of the book of Ecclesiasticus (Ecclus., Prolog.).

JETH'PO, priest of Madian, father of Sephora,

wife of Moses (Ex. iii. 1); called also Raguel (ii. 18); unless we are to consider him son of Raguel and identical with Hobab (Num. x. 29); Moses remained forty years with Jethro before he returned to Egypt, and after reaching that country he sent back his wife and children to Jethro. After the Israelites reached Mount Sinai he came to the camp with them (Ex. xviii. 1); he offered sacrifice (12); advises Moses to appoint judges (21, 22); Moses seems to have invited him to accompany the Israelites (Num. x. 29-31).

JE'SUS, called Justus, praised by St. Paul as a helper in the kingdom of God (Coloss. iv. 11).

JEW'ELS (Isai. iii. 21; lxi. 10; Apoc. xxi. 2).

JEWS, the name given first to the people of the kingdom of Juda, which consisted mainly of the tribe

tion announced (Rom. x.); terrible judgment on that people (1 Thess. ii. 16); some saved (Rom. xi. 5); Christ promised to them (xv. 8); their future zeal (xi. 26).

JEZ'ABEL, daughter of Ethbaal, king of Sidon, and wife of Achab, king of Israel, a most impious woman (3 Kings xvi. 31); she and her husband maintained hundreds of idolatrous priests (xviii. 19); she kills many of the prophets of the Lord (4, 13); she menaced the prophet Elias with death (xix. 2); she employed false witnesses against Naboth in order to seize his vineyard, and compass his death (xxi. 7, 13); Jehu orders her to be cast down from a window, when the dogs devoured her (4 Kings ix. 33-36), as Elias had foretold (3 Kings xxi. 23). Her name has become proverbial for cruelty and wickedness.

It is applied, in Apoc. ii. 20, to a false prophetess at Thyatira, who was leading the people to idolatry.

JO'AB, son of Sarvia, David's sister, and brother of Abisai and Aziel, general of David's

armies (2 Kings ii. 13); kills Abner treacherously after he had submitted to David (iii. 27); first to mount the walls of Sion when David took it (1 Paral. xi. 6); reconciles Absalom and his father (2 Kings xiv.); kills Absalom contrary to David's orders (xviii. 14); his haughty bearing to David (xix. 5); assassinates his cousin Amasa (xx. 10); put to death by Solomon (3 Kings ii. 28, 34), pursuant to orders left by David (3 Kings ii. 6).

JO'ACHAZ, king of Juda. (See **OCHOZIAS**.)

JO'ACHAZ, son of Jehu, king of Israel (4 Kings x. 35; xiii. 1); his death (2).

JO'ACHAZ, son of Josias, king of Juda, called also **Johanan** (1 Paral. iii. 15; 2 Paral. xxxvi. 1; 4 Kings xxiii. 30); stripped of his kingdom by Nechao, and led prisoner to Egypt, where he dies (34; 2 Paral. xxxvi. 1, 4); his captivity foretold by Ezechiel (Ezech. xix. 4); succeeded by his brother Eliacim, or Jo-

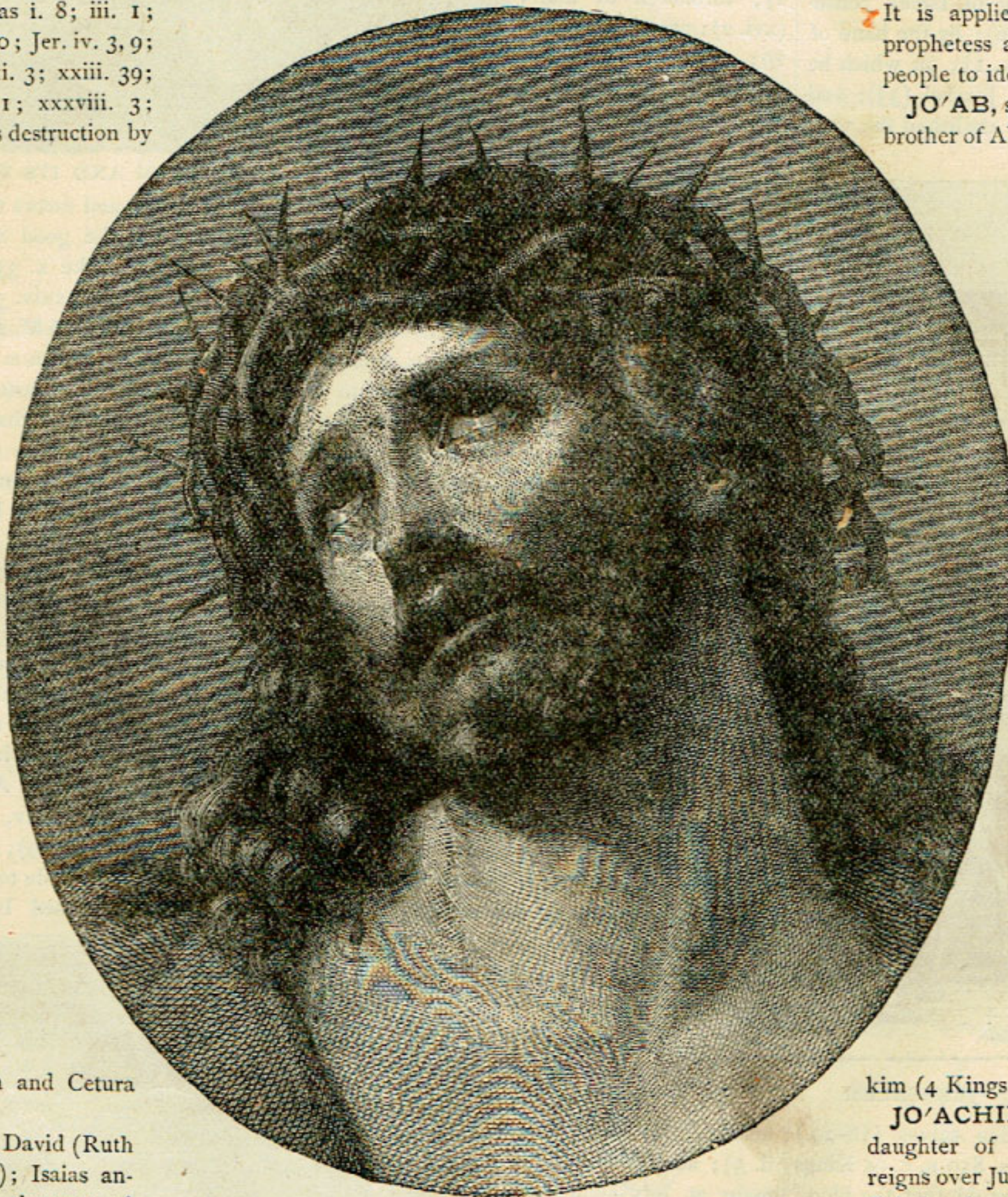
achim (4 Kings xxiii. 34; 2 Paral. xxxvi. 4).

JO'ACHIN, son of Joakim, by Nohesta, daughter of Elnathan (4 Kings xxiv. 8); reigns over Juda (2 Paral. xxxvi. 3); carried to Babylon by Nabuchodonosor (4 Kings xxiv. 12, 15; 2 Paral. xxxvi. 10); taken out of prison

and restored to honor (xxv. 27); called **Jechonias** (Matt. i. 12; Jerem. xxiv. 1); succeeded by his uncle Mathanias, or **Sedecias** (4 Kings xxiv. 17).

JO'AKIM, son of Josias, brother of Joachaz, made king of Juda by Nechao, king of Egypt (4 Kings xxiii. 34; 2 Paral. xxxvi. 4); burns the books of Jeremias (Jerem. xxxvi. 23); his cruelty to the prophet Urias (xxvi. 20-23); conquered by Nabuchodonosor (4 Kings xxiv. 1); carried in chains to Babylon (2 Paral. xxxvi. 8); restored and rebels (4 Kings xxiv. 1); punished (2); his death (5); Jeremias prophesies that his body should be thrown out of Jerusalem unburied like an ass (Jer. xxii. 19); called also **Eliacim**.

JOAN'NA, wife of Chusa, Herod's steward, one



JESUS CROWNED WITH THORNS.

of that name; but after the captivity it was applied to all Israelites. Their history before the time of our Lord is given in Esdras and Machabees. Jews persecute the apostles (Acts v. 18); three thousand converted (ii. 41); five thousand (iv. 4); the Greek Jews murmur as to the alms (vi. 1); the Jews rise against St. Stephen (vii.); the gospel preached to (xi. 19); they resist St. Paul (xiii. 45); abandoned for the Gentiles (46); persecute St. Paul (50); they had received many privileges over the Gentiles (Rom. iii. 1); their incredulity opposed (21); the cross a scandal to the Jews (1 Cor. i. 23); their hearts veiled and their mind hardened (2 Cor. iii. 14); they were in tutelage under the law (Gal. iv. 2); their reprob-

of the holy women, who ministered to our Lord of their substance (Luke viii. 3).

JOA'RIB, head of the first of the twenty-four priestly families established by David (1 Paral. xxiv. 7); the Machabees were descended from him (1 Mach. ii. 1).

JO'AS, son of Amalech, detained the prophet Micheas in prison by order of king Achab (3 Kings xxii. 26).

JO'AS, son of Ochozias; saved by his aunt Josaba when his grandmother Athalia slew all the children of Ochozias (4 Kings xi. 2); crowned king of Juda by Joiada, the high-priest; he repairs the temple (4 Kings xi. 12; xii. 4; 2 Paral. xxiii.; xxiv. 10); took all the treasures and precious vessels of the temple to purchase peace from Hazael, king of Syria (4 Kings xii. 18); kills Zacharias, the son of Joiada (2 Paral. xxiv. 22); slain by Josachar and Jozabad in the house of Mello (4 Kings xii. 20; 2 Paral. xxiv. 25); succeeded by Amasias (27; 4 Kings xii. 21).

JO'AS, son of Joachaz, king of Israel (4 Kings xiii. 10, 13).

JO'ATHAM or **JO'ATHAN**, king of Juda (4 Kings xv. 5, 32; 2 Paral. xxvi. 21; xxvii. 1); his death (xxvii. 9); succeeded by his son Achaz (4 Kings xv. 38); the prophets Isaias, Osee and Micheas prophesied in his reign (Isaias i. 1; Osee i. 1; Mich. i. 1).

JO'ATHAM, youngest son of Gedeon. He escaped when his brethren were massacred by Abimelech. At the coronation of the latter, he stood on Mount Garizim, reproached the people, and foretold woe to Sichem and Abimelech (Judg. ix. 5-20).

JOB, an upright man in the land of Hus (Job i. 1); a model of patience; his prosperity (i. 1-5); God permits Satan to afflict him (6-19); ii. 1-8); his wife mocks his faith (9); visited by his friends Eliphaz, Baldad and Sophar (11); Eliphaz accuses him of impatience (iv., v., xv., xxii.); Job maintains his innocence (vi.); Baldad accuses Job (viii.; xviii.; xxv.); Sophar reproves Job (xi.; xx.) Job maintains his innocence. Eliu also blames him (xxxii.-xxxvii.); God interposes (xxxviii.-xli.); Job submits and prays for his friends, and is restored to wealth and prosperity (xlii.).

JOB, one of the canonical books of the Old Testament, describing the trials and patience of the holy patriarch Job (Job).

JO'EL, eldest son of the prophet Samuel, made

JO'EL, son of Phatuel, the second of the minor prophets. He prophesied in the kingdom of Juda, as Calmet thinks, in the reign of Josias. He exhorts the people to penance and foretells the coming miseries, and promises a teacher of justice (Joel).

JO'EL, a canonical book of the Old Testament, containing the prophecies of Joel.

JOHAN'AN, son of Caree, warned Godolias that Ismahel was sent to slay him (Jer. xl. 13); and offers to cut him off (15); after the death of Godolias, he marched against Ismahel, who fled (xli. 11-15); Johanan then led the people to Egypt by way of Bethlehem (16-18; 4 Kings xxv. 23-26).

JOHAN'AN or **JONATHAN** (2 Esd. xii. 11, 22); son of Joiada, and high-priest.

JOHN THE BAPTIST, precursor of our Lord, son of Zachary and Elizabeth, born (Luke i. 13, 57); circumcised (59); Zachary's speech restored (64); John's preaching (Matt. iii.); his food locusts and wild honey (Mark i. 6); he baptizes our Lord (Matt. iii. 16); points him out as the Messiah (John i. 29); his humility (i. 19; iii. 28); sends his disciples to Jesus (Matt. xi. 2, 3); reproves Herod's sin (Mark vi. 18); Herodias lays snares for him (19); Herod casts him into prison (17); Herodias bids her daughter ask his head (24); Herod orders him to be beheaded (27); his martyrdom (Matt. xiv. 9; Mark vi. 27-29); called Elias (Matt. xi. 14; xvii. 12; Luke i. 17).

JOHN THE EVANGELIST AND APOSTLE, son of Zebedee, his vocation (Matt. iv. 21); chosen to be one of the twelve (x. 3; Mark iii. 17; Luke vi. 14); the disciple whom Jesus loved (John xiii. 23; xix. 26; xx. 2; xxi. 7, 20); wrote what he saw (xix. 35; xxi. 24; 1 John i. 1; Apoc. i. 2); witnesses the transfiguration (Matt. xvii. 1); at the Last Supper (John xiii. 23); at the crucifixion (xix. 26); wrote one of the Gospels, three Epistles, and during his exile at Patmos the Apocalypse or Revelation.

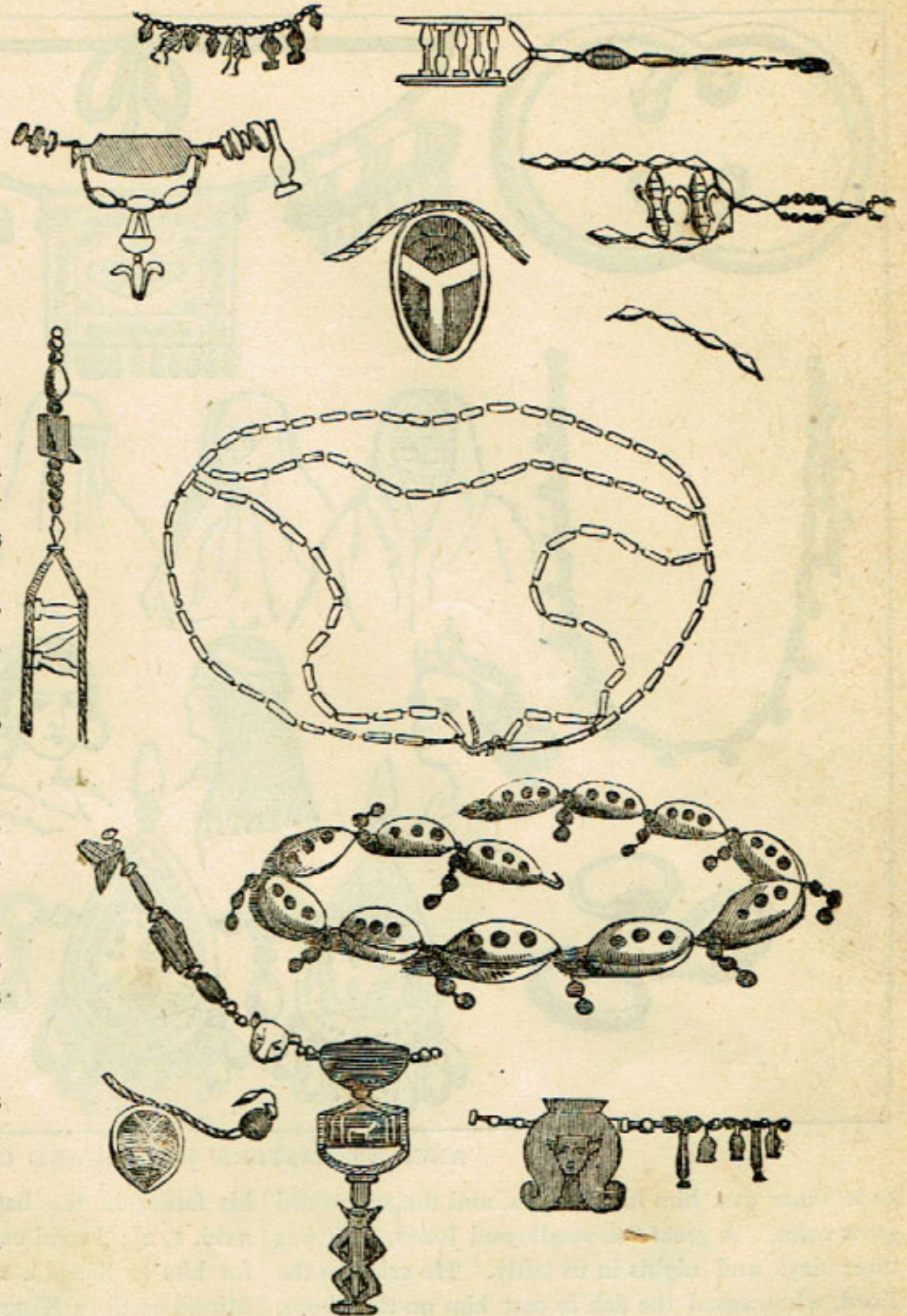
JOHN, GOSPEL OF ST. One of the canonical books of the New Testament, written by the Apostle St. John (John).

JOHN, EPISTLES OF ST. Three epistles of St. John the Apostle, canonical books of the New Testament (1 John, 2 John, 3 John).

JOHN, APOCALYPSE OF ST. One of the canonical books of the New Testament, containing revelations made to St. John the Apostle, in the island of Patmos (Apoc.).

JOHN MARK, a disciple, cousin of St. Barnabas, son of a Christian woman named Mary, at whose house the faithful assembled. St. Peter went to it after his miraculous deliverance from prison (Acts xii. 12); John Mark accompanied St. Paul and Barnabas to Antioch (Acts xii. 25; xiii. 13); St. Paul did not wish him as companion in Asia (Acts

xv. 37); he then went to Cyprus with St. Barnabas (39); with St. Paul in Rome (Coloss. iv. 10; Philemon 24); then with St. Timothy in Asia (2



ANCIENT EGYPTIAN JEWELS.

Tim. iv. 11). He is believed to have died at Ephesus.

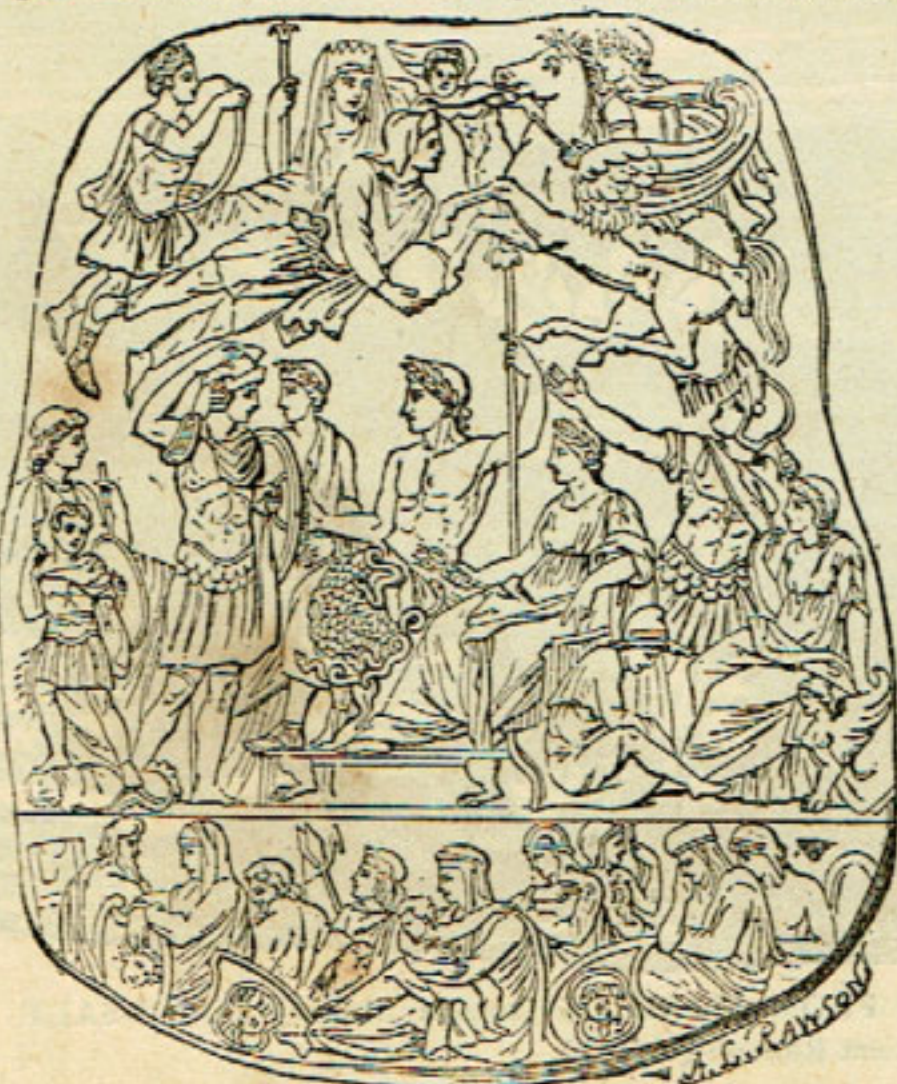
JOHN, kinsman of the high-priest (Acts iv. 6).

JOIA'DA, son of Eliasib, high-priest (2 Esd. xii. 20). His wife Josaba or Josabeth, sister of Ochozias, saved young Joas in a bedchamber. Joiada preserved him in the temple, and after seven years proclaimed him king, and put Athalia to death (4 Kings xi. xii.; 2 Paral. xxiii.; xxiv.); he overthrew the worship of Baal, and restored the temple of God; he died 844 B. C., aged one hundred and thirty (2 Paral. xxiv. 15).

JO'NADAB, son of Semmaa, and nephew of David, wickedly advised Amnon, and brought misery on the house of David (2 Kings xii. 3, etc.).

JO'NADAB, son of Rechab, chief of the Rechabites. Jehu takes him to witness his destruction of the house of Achab and of the priests of Baal (4 Kings x. 15, 16); forbids his followers to drink wine, plant fields or vineyards, or build houses (Jerem. xxxv. 6-10).

JO'NAS, son of Amathi, fifth of the minor prophets, was a Galilean, a native of Geth in opher (4 Kings xiv. 25); many have believed him to be the son of the widow of Sarepta raised to life by Elias (3 Kings xvii. 17); he lived in the reigns of Joas and Jeroboam II., kings of Israel. God ordered him to go and announce to Ninive its destruction (Jonas i. 1); he sought to avoid the mission by flight, and em-



ANCIENT JEWELRY. AN ENGRAVED CAMEO.

judge by his father, but he rendered unjust judgments (1 Kings viii. 1, 2; 1 Paral. vi. 33).

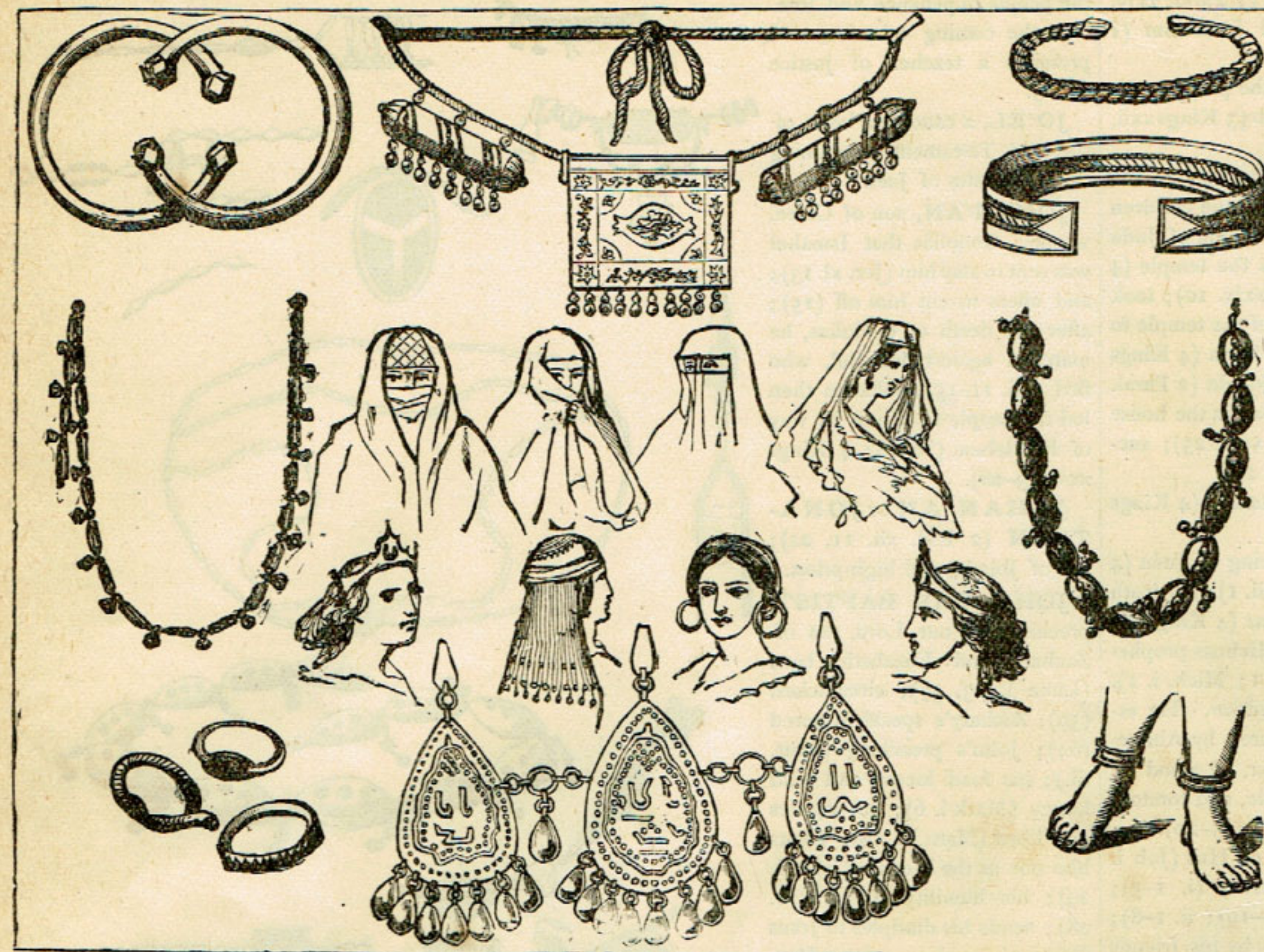
barked at Joppe for Tharsis. A storm arising, the sailors cast lots to find who caused their peril. The lot fell on Jonas, who confessed who he was, and

sought to save him from his father's anger (xix.; xx.); he met David secretly in the desert of Ziph when Saul was pursuing him (xxiii.); he was killed with

Bacchides besieged him, 158 B. C. (ix. 64), but failed to capture the place and subsequently made peace. He then governed the people at Machmas. Alex-

ander Bales and Demetrius Soter both sought his friendship. He declared for Alexander, and in 152 B. C. assumed the high-priesthood (1 Mach. x.); Alexander treated him with great honor, but in 148 B. C. Demetrius Nicator sent Apollonius against him. Jonathan took Joppe and defeated Apollonius at Jamnia (1 Mach. x.); he besieged the citadel of Jerusalem, then held by Demetrius, but finally obtained it by aiding the king to reduce Antioch (1 Mach. xi.); Demetrius soon became hostile, when Jonathan espoused the cause of young Antiochus and renewed alliance with Sparta and Rome (1 Mach. xii.); he overawed the armies of Demetrius, and punished the Zabadean Arabs. Tryphon allured Jonathan to Ptolemais, threw him into prison and massacred his attendants (1 Mach. xiii.); Simon, his brother, sent a large ransom which Tryphon demanded, but the treacherous general put Jonathan and his sons to death at Bascama, 143 B. C. Simon buried him at Modin and erected a magnificent tomb (1 Mach. xiii. 27).

JON'ATHAN, son of Absalom, one of the generals of Jonathan Machabeus, took Joppe (1



ANCIENT EASTERN JEWELS AND ORNAMENTS.

bade them cast him into the sea, and the sea would grow calm. A great fish swallowed Jonas, who was three days and nights in its belly. He cried to the Lord, who caused the fish to cast him on the shore. Then the Lord repeated his command to Jonas. He entered Ninive crying, "In forty days Ninive shall be destroyed." The king and his people were converted, and did penance in sackcloth and ashes, and God revoked the sentence against them. Jonas was grieved that his prophecy did not come to pass, and God made an ivy, which he had caused to grow up and shade the prophet, to wither away (Jonas i.-iv.); Jonas also foretold that Jeroboam II. would restore the ancient limits of the kingdom of Israel (4 Kings xiv. 25); our Lord refers to the preaching of Jonas (Matt. xii. 41; Luke xi. 32), and makes Jonas' three days' burial in the belly of the fish a type of his own burial and resurrection (Matt. xii. 39, 40; xvi. 4; Luke xi. 29-31); he was frequently painted in the catacombs as a type.

JON'ATHAN, a Levite, son of Gersam and grandson of Moses, became an idolatrous priest in the house of Michas, and then at Dan or Lais (Josue xvii. 7-xviii. 31).

JON'ATHAN, son of Saul and devoted friend of David. With no one but his shield-bearer, he attacked the Philistines at Machmas and caused a panic, in which they slew each other (1 Kings xiii.; xiv.); Saul, pursuing the enemy, cursed any one who ate before evening; Jonathan, ignorant of this, ate a little wild honey, and when it was disclosed by lot, Saul would have slain him, but the people interposed. Jonathan became attached to David from the time of his victory over Goliath (1 Kings xviii.), and

his father in the battle at Mount Gelboe (1 Kings xxxi. 1, 2); David composed a touching lamentation for him (2 Kings i. 18-27), and befriended his son Miphiboseth (2 Kings ix. 7; xxi. 7).

JON'ATHAN, son of the high-priest Abiathar, informs Adonias that David had proclaimed Solomon his successor (3 Kings i. 42, 43).

JON'ATHAN, high-priest, son of Joiada (2 Esd. xii. 11).

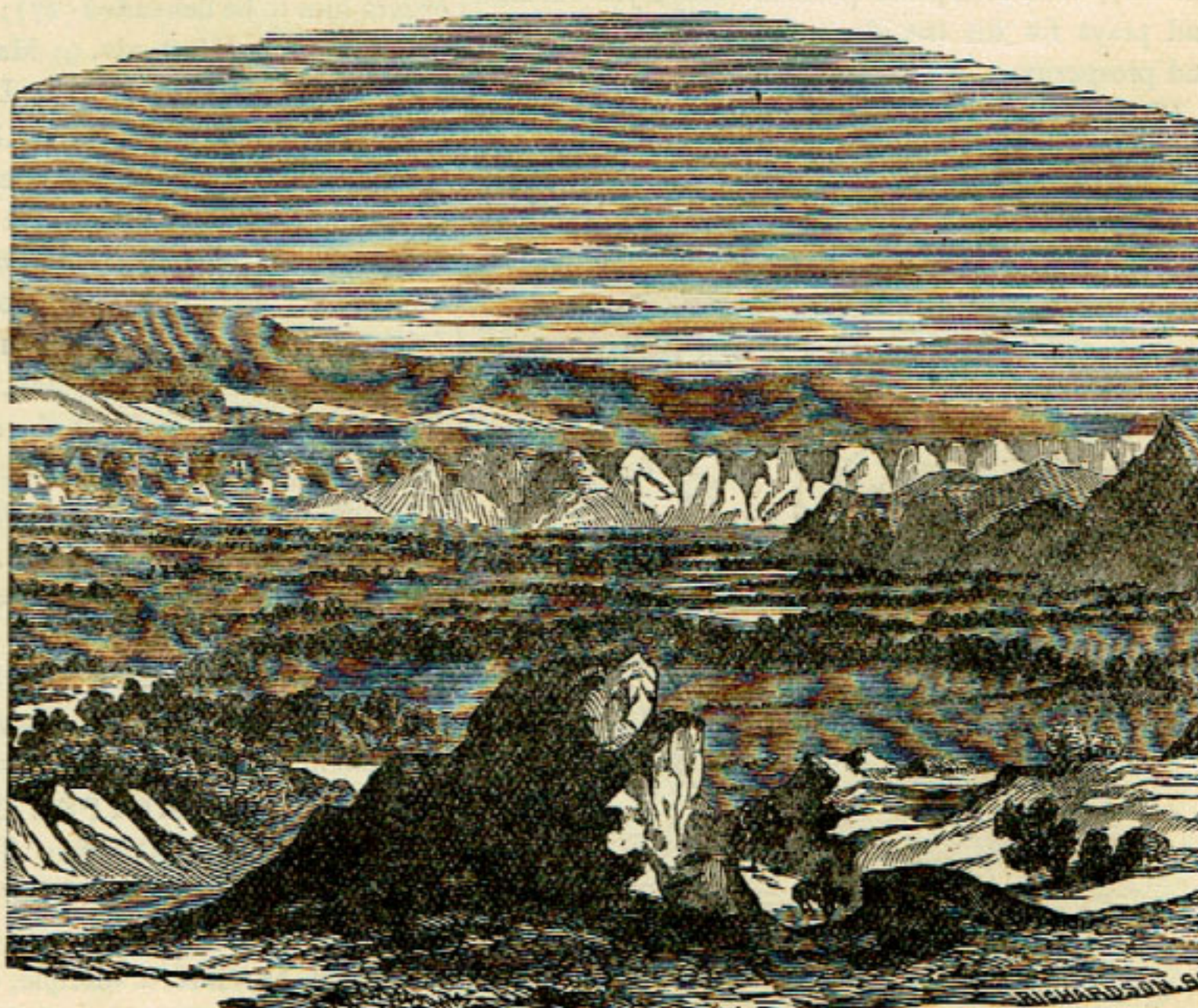
JON'ATHAN, scribe of king Sedecias, and persecutor of the prophet Jeremiah (Jerem. xxxvii. 14-19).

JON'ATHAN, surnamed Apphus, son of Mathathias and brother of Judas Machabeus (1 Mach. ii. 5), succeeds his brother as commander of the army of Israel (ix. 28, 29); defeats Bacchides

near the Jordan, and crosses the river in safety, 161 B. C. (ix. 44); when Bacchides returned with a fresh army Jonathan retired to Bethbessen in the desert, where

Mach. xiii. 11).

JOP'PE, a city and port of Palestine, on the Mediterranean, now called Jaffa. Hiram sends rafts of timber for Solomon to Joppe (2 Paral. ii. 16);



THE JORDAN ON THE ROAD FROM NABULUS (ancient Sichem) TO ES-SALT (ancient Ramoth-galaad?).

Jonas embarked at (Jonas i. 3); St. Peter restores Dorcas to life at (Acts ix. 40); Cornelius by order of an angel sends messengers to St. Peter at Joppe (x. 5, 32).

JO'RAM, son of Thou, king of Emath in Syria, sent to congratulate David on his victory over Adazer, king of Syria, 1004 B. C. (2 Kings viii. 10).

JO'RAM, son and successor of Josaphat, king of Juda (3 Kings xxii. 51; 4 Kings viii. 16); he married Athalia, daughter of Amri (2 Paral. xxii. 2), or Achab (4 Kings viii. 18; 2 Paral. xxi. 6); puts his six brothers to death (2 Paral. xxi. 4); the Edomites revolt, and though he defeated he could not subdue them (4 Kings viii. 20-22; 2 Paral. xxi. 8-10); Lobna also revolted (10), and his kingdom was ravaged by the Philistines and Arabs (16); he built high places, and encouraged idolatry (11); Elias wrote to rebuke him and announce his chastisement (12-15); he died miserably, and was not buried in the sepulchre of the kings (18-20); all his sons were killed by the Arabs except Ochozias, who succeeded him (xxii. 1).

JO'RAM, son of Achab, king of Israel (4 Kings i. 17; iii. 1); defeats Mesa, king of Moab (iii. 4-27); is saved by Eliseus, but tries to kill the prophet (4 Kings iii. vii.); makes war on Hazael, king of Syria, and is wounded at Ramoth-Galaad (4 Kings viii. 28, 29; ix. 14, 15); his wickedness (iii. 2, 3); he goes to meet Jehu at Jezrahel, who shoots him through the heart with an arrow (ix. 24); his body flung into Naboth's vineyard (25).

JOR'DAN, a river of Palestine, running from Anti-Libanus to the Dead Sea. There were fords opposite Jericho (Jos. ii. 7; Judg. iii. 28; xii. 5); at Bethera or Bethabara (Gen. xxxii. 10; Judg. vii. 24; xii. 6); all the country beyond the Jordan selected by Lot (Gen. xiii. 10); villages beyond given to the Israelites (Num. xxxii.); Josue passes it miraculously with the children of Israel (Jos. iii. 15-17; iv. 1); sets up a monument in the bed (iv. 8); the waters of the Jordan divided by the prophet Elias (4 Kings ii. 8); by Eliseus, with the mantle of Elias (14); St. John the Baptist at (Matt. iii. 5); he baptizes our Lord in the Jordan (Luke iii. 21).

JOS'ABA, daughter of Joram, and wife of the high-priest Joiada, saves Joas, the son of her brother Ochozias, when Athalia sought to murder all her grandsons (4 Kings xi. 2, 3).

JO'SACHAR, son of Semaath, and Jozabad, son of Somer, kill Joas, king of Juda (4 Kings xii. 21).

JOS'APHAT, king of Juda, son of Asa, by his queen Azuba (3 Kings xv. 24; xxii. 41); he kept in check the king of Israel, fortified the cities of

Juda, and those conquered by Asa from Israel; he abolished the idolatry in the high-places and groves. He sent Levites through his kingdom to instruct the people (2 Paral. xvii. 7); he made the Philistines and Arabs tributary. He made an alliance with the wicked king Achab to attack Ramoth, against the words of the prophet Micheas, and was nearly slain in battle (3 Kings xxii.; 2 Paral. xviii.) The prophet Jehu rebuked him (2 Paral. xix. 1, 2); the Moabites, Ammonites, and Meonians made war on him, but he

from Moab, Ammon and Mt. Seir slew each other (22); others think it the valley between Jerusalem and Mount Olivet.

JOS'EDECH, high-priest, succeeds his father Saraias (1 Paral. vi. 14, 15; 1 Esd. iii. 2); he apparently died in Babylon, and his son Jesus restored the temple.

JO'SEPH, son of Jacob and Rachel, born 1745 B. C. (Gen. xxx. 24); God favored him with prophetic dreams (xxxvii. 5); he denounced the wicked-

ness of his brothers (Gen. xxxvii. 2, 4); out of jealousy and revenge they resolved to put him to death, but sold him to the Ismaelites (xxxvii. 28; Ps. civ. 17), who took him to Egypt and sold him to Putiphar; his mistress, flogging to lead him to sin, accused him and had him imprisoned (xxxix. 17, 20); having shown his ability in interpreting dreams, he was sent for to explain a dream of king Pharaoh (xli. 24, 25); the king, admiring his wisdom, set him over all Egypt, and he married the daughter of Putiphar (45); his brethren sent down by their father in the time of famine to obtain food in Egypt, where Joseph had accumulated grain, bow down reverently to him without recognizing him (xlii. 6; xliii. 26); he detains Simeon, and compels them to bring his own brother Benjamin, and then discovers himself to them (xlv. 1); his two sons Ephraim and Manasses blessed and adopted by Jacob (xlviii. 5); Jacob's words as to Joseph (xlix. 22); his death (l. 24), 1635 B. C.; his bones carried out of Egypt as he had directed (Ex. xiii. 19); buried at Sichem (Jos. xxiv. 32); words of Moses as to Joseph (Deut. xxxiii. 13). There was no tribe of Joseph, but his sons Ephraim and Manasses, having been adopted by Jacob, the descendants of each formed a tribe.

JO'SEPH, son of Jacob (Matt. i. 16); or Heli (Luke iii. 23); spouse of the Blessed Virgin Mary (Matt. i. 16); called a just man (19); his anxiety relieved by an an-

gel (20); his obedience (24); warned by an angel to fly into Egypt (ii. 13, 14); and subsequently to return (19, 20); dwells at Nazareth (23); working as a carpenter (xiii. 55).

JO'SEPH or **JOSE**, son of Mary of Cleophas (Mark xv. 40; Matt. xiii. 55; xxvii. 56). He was brother of St. James the Less.

JO'SEPH BARSABAS, surnamed the Just, must have been one of the first disciples of our Lord, being one of those who companied with the apostles, begin-



JOSEPH SOLD BY HIS BRETHREN.

was delivered by prayer (2 Paral. xx. 1-3); he agreed with Ochozias, king of Israel, to fit out a fleet at Asiongaber, but God defeated his design (2 Paral. xx. 35, 36); he died in Jerusalem, and was buried in the royal sepulchre 889 B. C., after a reign of twenty-five years (2 Paral. xxi. 1; 3 Kings xxii. 51).

JOS'APHAT, valley of. The Lord will assemble all nations there to judge them (Joel iii. 2, 12); some suppose it the Valley of Blessing, near the Dead Sea (2 Par. xx. 26), where Josaphat's enemies

ning with the baptism of John until the Ascension (Acts i. 21, 22); he and St. Mathias were proposed for the apostleship left vacant by the fall of Judas (23). According to Eusebius, he was one of the seventy disciples, and once having drunk poison was miraculously preserved.

JOSEPH OF ARIMATHEA or **RAMATHA**, was a senator among the Jews and a secret disciple of Christ (John xix. 38). He took no part in the councils against our Lord (Luke xxiii. 51); and after his crucifixion went boldly to Pilate and asked for the body to inter it (Mark xv. 43; John xix. 38); he laid it in a new tomb which he had made for himself on Calvary, and closed it with a heavy slab prepared for the purpose (Matt. xxvii. 60; John xix. 40, 41).

JOSIAS, son of Amon, king of Juda, and of Idida, daughter of Hadaiah, of Besecath (4 Kings xxii. 1, 2); he began to reign at the age of eight, 641 B. C. (4 Kings xxi. 24; xxii. 1); his birth foretold by a prophet (3 Kings xiii. 2); in his twentieth year he purified Juda and Jerusalem from high-places, groves, idols and superstitious figures (2 Paral. xxxiv. 1, 2, 3, etc.); he did so even in Ephraim, Manasses, Simeon, and Nephthali (6); he repaired the temple, and when the high-priest Helcias found the book of the law in the temple, he consulted the prophetess Holda, read the book to the people, made a covenant with the Lord, banished idolatry (4 Kings xxii., xxiii.; 2 Paral. xxxiii., xxxiv.); he celebrated the Pasch with solemnity (2 Paral. xxxv. 1; 4 Kings xxiii. 21); in 610 B. C., Pharaoh Necho, king of Egypt, marching to attack Carchemis, on the Euphrates, wished to march across Juda, but Josias opposed him and was mortally wounded at Mageddo, near Mount Carmel. He died in Jerusalem of his wounds, 610 B. C. (4 Kings xxiii. 30; 2 Paral. xxxv. 23); Jeremias wrote a lamentation on his death (2 Paral. xxxv. 25); and the son of Sirach extols him (Ecclus. xlix.); the prophets Jeremias, Baruch, Joel, and Sophonias flourished in his reign.

JOSUE, the son of Nun, or Nave (Osee, Num. xiii. 9, 17; Jesus, Ecclus. xlv. 1), was of the tribe of Ephraim born 1544 B. C.; he is at first called the minister of Moses (Ex. xxiv. 13; Deut. i. 38); his servant (Ex. xxxiii. 11); defeated the Amalecites, 1491 B. C. (Ex. xvii. 9, 10); he remained on Mt. Sinai while Moses received the divine communications (xxiv. 13); he was constantly at the tabernacle (xxxiii. 11); in his zeal for Moses he wished to prevent others from prophesying (Num. xi. 28, 29); he was sent from Cadesbarne with other spies to examine the Promised Land (xiii. 17); but only he and Caleb recommended it (xiv. 6). When Moses was near his end, by command of God he imposed hands on Josue before Eleazar the priest (xxvii. 18-23); and Moses then announced to the people that he was to be their leader (Deut. xxxi. 3); and gave instructions to Josue (7); and God gave him a charge in the tabernacle of the testimony (14, 23); and repeated it

after the death of Moses (Jos. i. 1-9); he sent spies to Jericho (ii.); crossed the Jordan (iii.); raised a monument to commemorate the miracle (iv.); is visited by an angel (v. 13); captures Jericho by the sound of his trumpets (vi.); takes the city of Hai (viii.); blesses the people (33); is deluded by the Gabaonites (ix.); aids them (x.); the sun and moon stop at his command during his battle with the five kings of the Amorrites at Gabaon (x. 13); he defeats thirty-one kings (xii.); receives his share in the distribution of the land (xix. 49); assembles the princes of each tribe, gives them his last advice, and recalls God's benefits to them (xxiv. 1-24); dies at the age of one hundred and ten (29); and was buried

liberated, with their wives and children (xxv. 9-34).

JU'DA, fourth son of Jacob and Lia, born in Mesopotamia, 1755 B. C. (Gen. xxix. 35); advised his brothers to sell Joseph, not kill him (xxxvii. 26); married Sue, a Chanaanite woman, who bore him Her, Onan and Sela. His two elder sons were punished by God. Juda had also by Tamar, widow of Her, Phares and Zara (xxxviii.); made himself responsible for the safety of Benjamin (xliii. 8, 9); his humble address to Joseph on Benjamin's arrest (xlii. 16-34); Jacob in his blessing foretold the royal power in the line of Juda, and that the sceptre should not be taken away from Juda till the Expectation of nations came (xlix. 8-12).

JU'DA. The tribe of Juda, descended from Juda, son of Jacob, marched out of Egypt with 74,600 fighting men under Nahasson, their prince (Num. i. 7, 27); they camped on the east (ii. 3, 4); first in rank among the tribes (Num. ii. 3; vii. 12; Judges i. 2); their offering (Num. vii. 12-17); Caleb was sent from Juda to view the Promised Land (xiii. 7); and to divide it (xxxiv. 19); at Settim they numbered 76,500 (xxvi. 19-22); Moses' blessing on Juda (Deut. xxxiii. 7); their share in the Promised Land (Jos. xv.); Achan, of the tribe of Juda, by his disobedience causes Israel to be defeated at Hai (Jos. vii.); the tribe could not destroy the Jebusites (xv. 63); with the tribe of Simeon it defeats the Chanaanite and Pherezite (Judg. i. 2-20); the Ammonites waste Juda (x. 9); deliver Samson to the Philistines (xv.); God appoints Juda the leader in the war against Benjamin (Judg. xx. 18); Booz, husband of Ruth, of the tribe of Juda (Ruth); David, his descendant, selected by God to succeed Saul (1 Kings xvi.); anointed king over Juda (2 Kings ii. 4); only the house of Juda followed David (10); becomes king of Israel and Juda (v. 5); all but Juda and Benjamin revolt from Roboam (3 Kings xii. 20, 23); the royalty remains in the house of David (2 Kings vii. 12; 1 Paral. xvii. 11; 2 Paral. vi. 6).

JU'DA. The kingdom of Juda is that governed by Roboam and his descendants, embracing the tribes of Juda and Benjamin, with the Levites. It lasted from 970 B. C. to 588 B. C.

JU'DAS MACHABE'US, son of Mathathias, a priest of the sons of Joarib (1 Mach. ii. 4); succeeded his father as leader of the faithful in their war against Antiochus Epiphanes (ii. 49, 70), B. C. 166; he defeated Apollonius (1 Mach. iii. 11); and Seron (13-23); Antiochus sent Gorgias against Judas, who defeated him at Emmaus (iv.); he then routed Lysias at Bethhoron (iv. 28, 29), 160 B. C.; he then went up to Jerusalem, purified the temple, restored the altar and sacred vessels, and on the 25th of Casleu, the ninth month, renewed the worship of God after the dedication of the temple (iv. 37-52); soon after he defeated Timotheus and Bacchides, and returned laden with booty (2 Mach. viii. 30; x. 24).



JOSEPH INTERPRETING PHARAO'S DREAM.

at Thamnathare, on Mount Ephraim (30; Judges ii. 8); his praise (Ecclus. xlv. 1-10).

JOUR'NEY. The Sabbath day's journey was limited by the Jewish law to 2,000 paces from the walls of the place (Ex. xvi. 29; Acts i. 12).

JU'BAL, son of Lamech and Ada, "he was the father of them that play on the harp and the organ" (Gen. iv. 21).

JU'BILEE. The year of jubilee was the fiftieth, that after seven weeks of years (Lev. xxv. 8); during this year no ground was sown, or reaped, only what grew spontaneously was gathered; lands returned to their original owners; Hebrew slaves were

He fortified Bethsura to protect Jerusalem from the Idumeans (1 Mach. iv. 61); he took Bosor, and marched to the relief of Datheman, defeated Timotheus and laid Astaroth Carnaim in ashes (1 Mach. v.); he defeated Lysias at Bethsura (2 Mach. xi. 1-28); he chastised Joppe and Jamnia, and took the strong city of Ephron. At Odollam he found idols on the persons of some of his fallen soldiers, and sent to Jerusalem to have sacrifices offered for them, a testimony to the Jewish practice of prayer for the dead (2 Mach. xii. 40). Antiochus Eupator came in person with a large army and besieged Bethsura, and then Jerusalem, till domestic troubles compelled him to make peace (1 Mach. vi.; 2 Mach. xiii.) Demetrius, the next king, sent Bacchides against Judas. Bacchides entered Jerusalem, set up Alcimus as high-priest (1 Mach. vii.; 2 Mach. xiv.) Judas soon drove him out and made terms with Nicanor, the next general sent against him, till Demetrius ordered Nicanor to seize Judas. The war was renewed; Nicanor, repulsed at Caphar Salama, threatened to destroy the temple unless Judas was delivered up, but the valiant priest defeated and slew him at Bethoron, 161 B. C. Demetrius then sent Bacchides against him. Judas was at Bethel with 3,000 men, but alarmed at the force approaching, most of these deserted him. Judas, with only 800 men, attacked Bacchides and routed his right wing, but was surrounded by the main body, and after a desperate action slain. He was buried by his brothers in the sepulchre of the family at Modin (1 Mach. ix. 19).

JU'DAS ISCAR'IOT (probably of Iscariot in the tribe of Ephraim), called to be an apostle (Matt. x. 4; Mark iii. 19; Luke vi. 16); entrusted with the money contributed (John xii. 6); yields to avarice and becomes a thief (6); betrays our Lord for thirty pieces of silver (Luke xxii. 4; Matt. xxvi. 21, 46, 49); a prey to remorse, he brought back the money to the chief-priests, hung himself with a halter, and burst asunder (Matt. xxvii. 4; Acts i. 18).

JU'DAS the Galilean, raises an insurrection, but his adherents are scattered (Acts v. 37).

convey the decision of the council (Acts xv. 22-33).

JUDE, surnamed Thaddeus, or Leb-beus (Matt. x. 3; Mark iii. 18), and Zelotes, sometimes called the brother of the Lord (Matt. xiii. 55; Mark vi. 3); brother of St. James the Less (Acts i. 13); one of the apostles (Matt. x. 3; Mark iii. 18; Luke vi. 16). At the last supper he asked our Lord why he did not manifest himself to the world (John xiv. 22).

JUDE, Epistle of St., one of the canonical books of the New Testament, a Catholic epistle, written by the apostle St. Jude (Jude).

JU'DAS writes in the name of the senate and people of Jerusalem to Aristobulus, preceptor of king Ptolemee (2 Mach. i. 10).

JU'DAS, host of St. Paul at Damascus (Acts ix. 11).

JUDE'A, the name given after the Babylonian captivity to the part occupied by the Jews.

JUD'GES. These were leaders raised up by God to govern or deliver his people after the death of Josue (Judg. ii. 16); their rule continued till Saul was made king (1 Kings viii.)

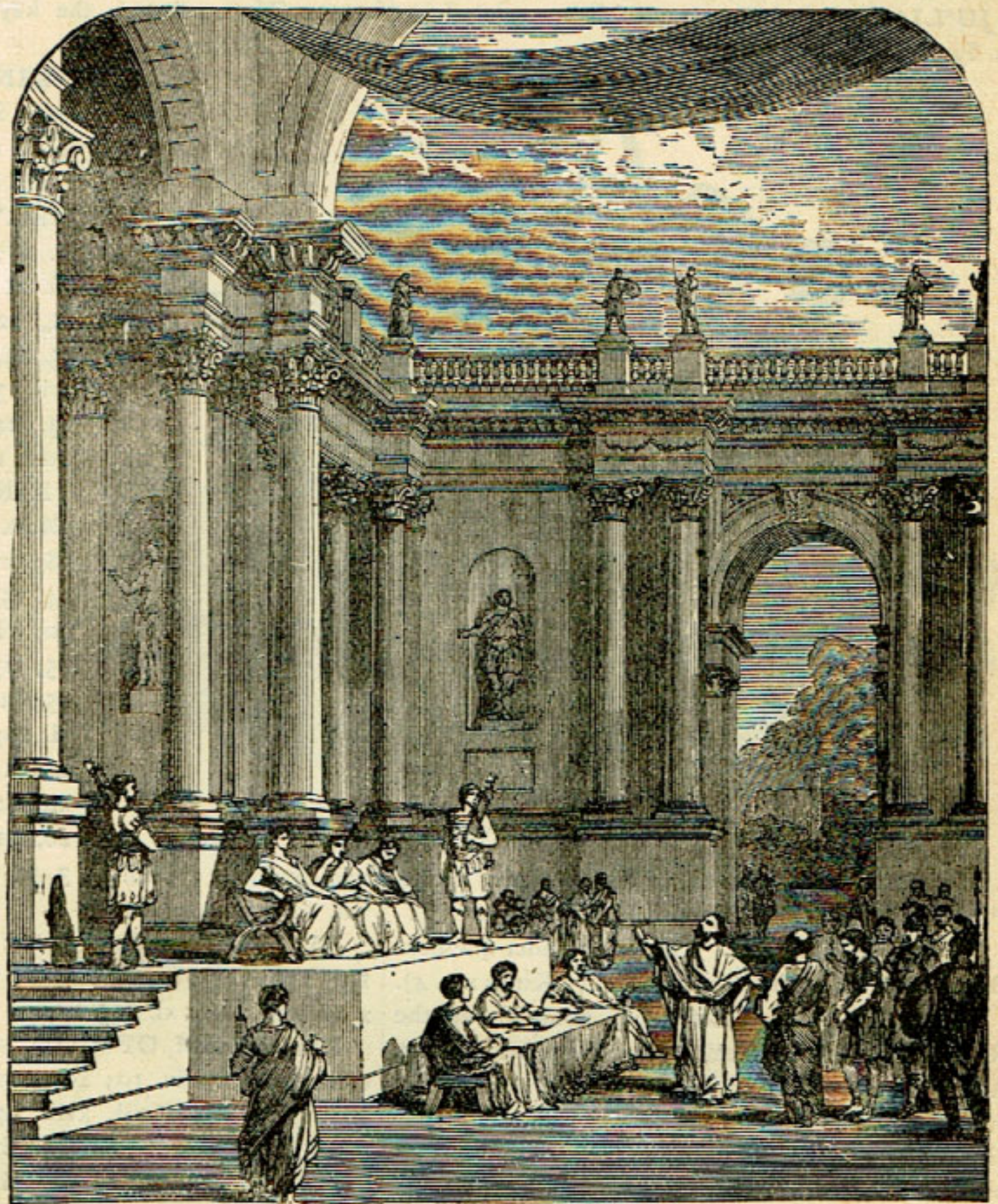
They were Othniel, Aod, Debora and Barac, Gedeon (Abimelech), Thola, Jair, Jephth, Abesan, Ahialon, Abdon, Heli the high-priest, Samson, Samuel, 1434-1095 B. C.

JUD'GES, one of the canonical books of the Old Testament, written it is believed by the prophet Samuel, containing the history of the Israelites from death of Josue to the time of Heli (Judg.)

JUD'GES, instituted by Moses on the advice of Jethro (Ex. xviii. 25); their duties and functions (Ex. xxi.; xxii.; xxiii.; Lev. xxiv. 11; Deut. i. 13, 16; xvii. 1; xxv. 1; xxvii. 19; 1 Kings viii. 3; xii. 5; 2 Paral. xix. 6; Ps. lxxx. 2-8; Prov. xxviii. 21; Eccclus. iv. 5; x.; Isai. v. 16; x. 1-3; Jer. v. 1; Luke xviii. 2; xxiii. 13; John viii. 15; James ii. 4).

JUDG'MENT. We should examine before judging after the example of God himself (Gen. iii.

11; xi. 5; xviii. 21; Ex. iii. 8; xxiii. 2; Deut. xiii. 14; xvii. 9; xix. 18; Jos. vii. 19; xx. 1-5; Judg. xx.



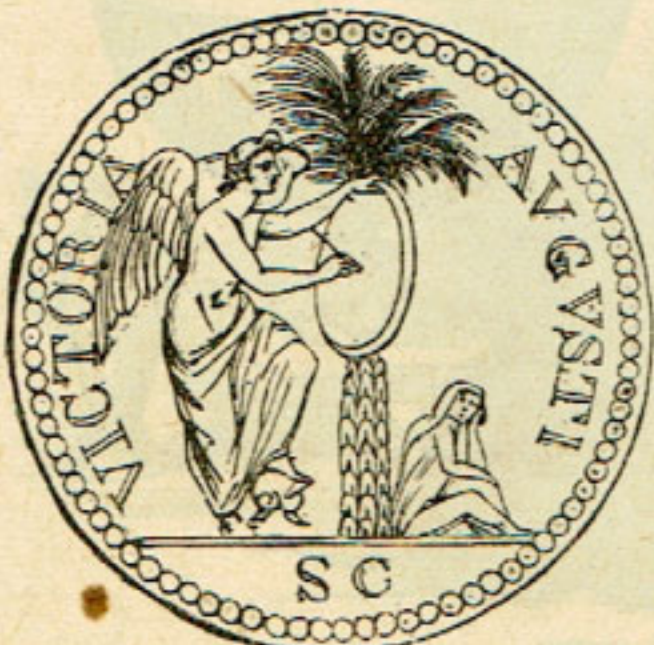
A ROMAN HALL OF JUSTICE.

3, 12; Prov. xviii. 13; 1 Mach. vii. 7); we must not judge others without authority (Eccclus. xi. 9; Luke vi. 37); nor judge according to appearance only (John vii. 24; Deut. i. 16); we must not judge rashly (Matt. vii. 1; xii. 7; Luke vii. 33; John ix. 16; Acts xxviii. 4; Rom. xiv. 4, 13; 1 Cor. iv. 5; 1 Tim. v. 21).

JUDG'MENT. The last judgment, foretold by our Lord, and reserved to him alone (John v. 22); described (Matt. xxv. 31-46; Apoc. vi. 17; vii.; xiv. 7).

JU'DITH, of the tribe of Ruben, daughter of Merari, and widow of Manasses. She lived in Bethulia, and passed her widowhood in holy seclusion (Judith viii. 4, etc.); when the city was besieged by Holofernes, and Ozias the ruler of the city promised to surrender if God did not send relief within five days (viii.), she rebuked them for tempting the Lord (viii. 11), and resolved to endeavor to save the city. She bade them pray for her (33); and putting on hair-cloth and ashes, implored the assistance of God (ix.); she then went with her handmaid to the camp of the Assyrians; Holofernes, taken by her beauty, gave her liberty to go forth each night to pray; and having invited her to a banquet, was overcome with wine. Then Judith, praying to God for strength, beheaded him with his own sword, and went forth, bearing his head to Bethulia (x.-xiii.); the Israelites attacked the Assyrians, who, finding their general slain, fled before the Hebrews (xiv. xv.); she praised God for his mercy in a canticle (xvi. 2-21); she died at the age of 105, and was buried in Bethulia (28).

JU'DITH, one of the canonical books of the Old

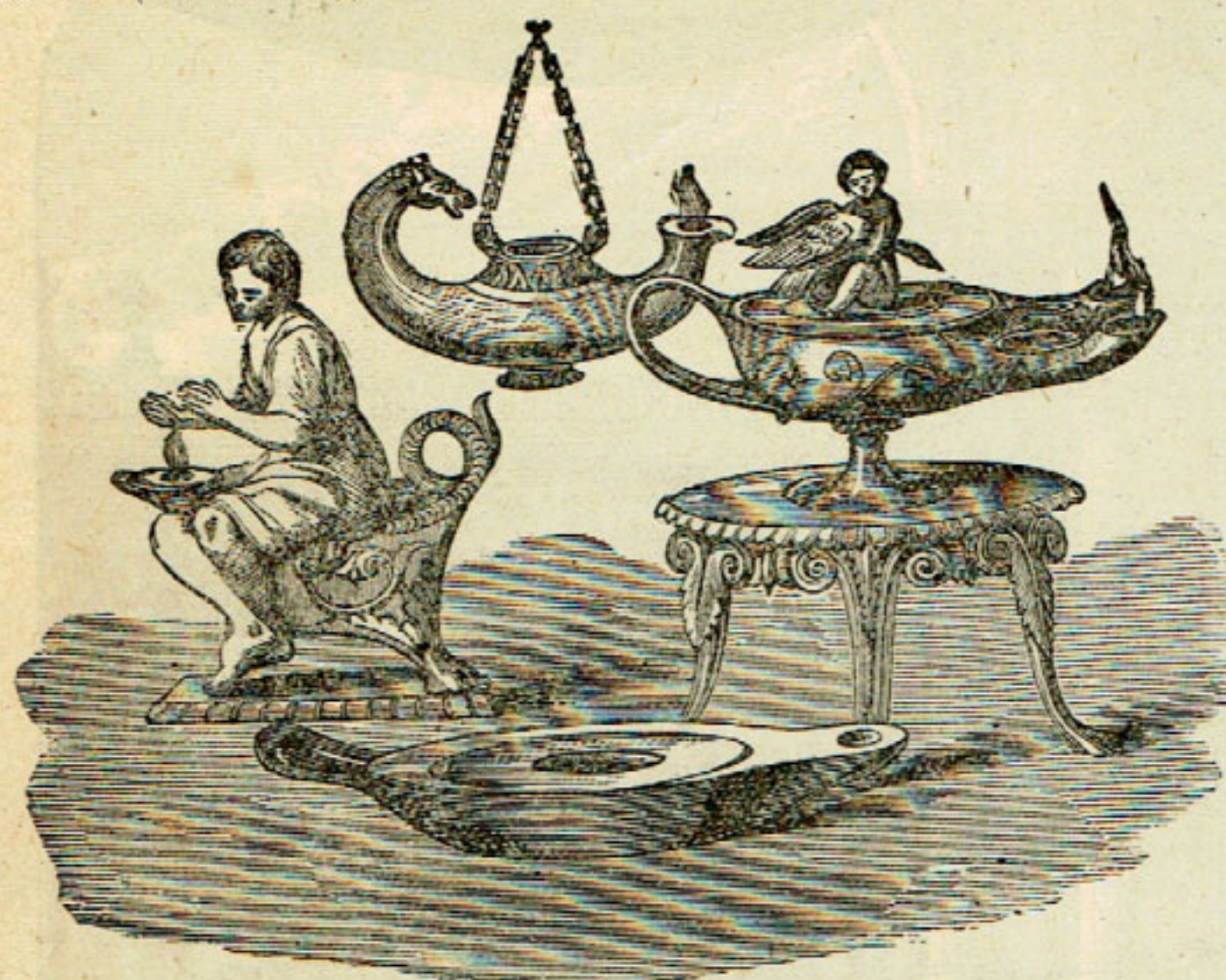


JUDEA AS DEPICTED ON COINS STRUCK BY THE EMPEROR VESPASIAN.

JU'DAS, surnamed Barsabas, sent from Jerusalem to Antioch with St. Paul and Barnabas to

Testament, describing the deliverance of Bethulia by Judith (Judith).

JU'LIA, a Christian woman of Rome saluted by St. Paul (Rom. xvi. 15).



ANCIENT LAMPS.

JU'NIAS, kinsman and fellow-prisoner of St. Paul, "of note among the apostles" (Rom. xvi. 7).

JU'NIPER TREE. Elias rests under one near Bersabee when fleeing from Jezabel (3 Kings xix. 4).

JU'PITER, the chief deity honored by the Romans, and by the Greeks under the name of Zeus. Antiochus made the temple of Jerusalem a temple of Jupiter Olympius, and that in Garizim of Jupiter Hospitalis (2 Mach. vi. 2); when St. Paul and Barnabas cured the cripple at Lystra, the people took them to be gods, and wished to sacrifice to Barnabas as Jupiter (Acts xiv. 11, 12).

JUST, JUST'ICE. The perfection of justice cannot be attained in this life (Gen. vi. 5; Ex. xxxiv. 7; Num. xiv. 18; 3 Kings viii. 46; 2 Paral. vi. 36; Job iv. 17; ix. 2, 15, 20; xxv. 4; Ps. xlii. 1; l. 7; cxxix. 3; cxlii. 2; Prov. xx. 9; Eccles. vii. 21; Wis. xii. 10; Jer. xxx. 11; Mich. vii. 2; Nah. i. 3; Matt. vi. 12; Luke xvii. 10, 14; Rom. iii. 9, 23; vii. 14; Gal. iii. 22; Eph. ii. 3; 1 John i. 8). Increase in justice the fruit of good works (Eccles. xviii. 22; Rom. ii. 13; James ii. 22, 24; Apoc. xxii. 11); who are truly just (Luke i. 6; John viii. 36; xvii. 17, 19; 1 Cor. vi. 11; Heb. xi.).

JUST, book of the, referred to (2 Kings i. 18; Jos. x. 13).

JUST'ICE, regulations for administering (Ex. xviii. 21-26; xxiii. 1; Deut. xix.; xxi.).

JUST'IFICATION attributed to faith and other virtues (Ex. xx. 6; Prov. x. 12; Wis. xi. 24; Eccles. i. 27; Ezech. xviii. 21, 22; Matt. x. 28; Luke vii. xv., xviii., xix.; Rom. viii. 23; 1 Cor. xiii. 4; Gal. v. 6; 1 Pet. iv. 8; 1 John iv. 7); our merit comes from Jesus Christ, and there is no merit before the first justification and remission of sins (Gen. xv. 6; Isai. xiv. 26; liii. 8, 12; Jerem. xxiii. 6; xxxiii. 16; Dan. vi. 22; Hab. ii. 4; Zach. ix. 9; Acts x. 43; xiii. 39; Rom. vi. 16; x. 4, 10; 1 Cor. i. 30; Gal. ii. 16; v. 5; Phil. iii. 9; Tit. iii. 7; 1 Pet. iii. 18).

JUS'TUS, surname of Joseph, called Barsabas, (Acts i. 23); also of Titus, a Christian at Corinth, with whom St. Paul lodged (Acts xviii. 7); also of Jesus, a disciple of St. Paul (Col. iv. 11).

KEY, first mentioned (Judges iii. 25). The key

of the house of David (Isai. xxii. 22; Apoc. iii. 7); our Lord gives St. Peter the keys of the kingdom of heaven (Matt. xvi. 19); the keys of death and hell (Apoc. i. 18; ix. 1; xx. 1).

KINE, fat and lean, seen in Pharaoh's dream (Gen. xli. 2).

KING'DOM OF HEAVEN (Matt. iii. 2); iv. 17; v. 3, 10, 19, 20; vii. 21; viii. 11; x. 7; xi. 11, 12; xiii. 11, 24, 31, 33, 44, 45, 47, 52; xvi. 19; xviii. 3, 4, 23; xix. 12, 14, 23, 24; xx. 1; xxii. 2; xxiii. 13; xxv. 1).

KING'DOM OF GOD (Matt. vi. 33; xii. 28; xiii. 38; xxi. 31, 43; Mark i. 14, 15; iii. 24; iv. 11, 26, 30; viii. 39; ix. 46; x. 14, 15, 23-25; xii. 34; xiv. 25; xv. 43; Luke i. 43; vi. 20; vii. 28; viii. 1, 10; ix. 9, 11; xi. 13, 32; xiii. 15; xiv. 16; xvii. 20, 21; xviii., xix., xxi.,

xxii., xxiii. 51; John iii. 3, 5; xviii. 36; Acts i. 3; viii. 12; xiv. 21; xix. 8).

KING'DOM (Matt. vi. 10; viii. 12; ix. 35; xiii. 19; xxiv. 14); "kingdom of my Father" (Matt. xxvi. 29; Mark xi. 10).

KING'DOM OF GOD, spiritual, interior and eternal (Gen. xlix. 10; Num. xxiv. 17; 1 Kings ii. 10; viii. 7; 1 Paral. xvii. 14; xxviii. 7; Ps. ii. 2, 6; ix. 8; xxi. 28; xlv. 7; lxxix. 2; cix.; cxliv. 11; Isaias ix. 6; xi.; xxxii.; xl. 9; xlii. 1; Jerem. xxiii. 5, 6; xxxiii.; Ezech. xxxiv. 23; xxxvii. 24; Dan. ii. 44; iv. 23; vii. 14, 27; ix. 24, 25; Osee iii. 5; Mich. iv. 1, 3; v. 1; Zach. ix. 9; Matt. xiii.; Luke i. 32; xxi. 31; xxii. 29; xxiii. 2; John vi. 15; xii. 14-34; xviii. 33-36; 1 Tim. i. 17; Heb. i. 8; ii. 9).

KING'DOM OF ISRAEL, comprising ten tribes, founded by Jeroboam (3 Kings xii. 3, 9, 16).

KING'DOM OF JUDA, comprising the tribes of Juda and Benjamin with the Levites.

KINGS AND PRINCES: their duty and authority (Deut. xvii. 19; 1 Kings viii.; 3 Kings ii. 2; x. 9; 2 Paral. ix. 1; xix. 5; Job xxxiv. 30; Ps. ii. 10; Ps. c.; Prov. xiv. 28; xix. 12; xx. 8, 26; xxviii. 15; xxix. 4, 14; xxxi. 4; Wisd. vi. 10; Jer. xxii. 2). The heart of kings is in the hand of God (Prov. xxi. 1); kings first mentioned (Gen. xiv. 1, 2, 5, 6, 10, 18; xx.; xxvi. 1); the Israelites first have a king (1 Kings xi. 15).

KINGS, four canonical books of the Old Testament, called First and Second Kings or Samuel, the first written it is generally believed by the prophet Samuel and concluded by the prophets Nathan and Gad, who wrote the second also. The Third and Fourth of Kings called in Hebrew First and Second. These books contain the history of the Israelites from the time of Samuel to the commencement of the Babylonian captivity (1 Kings, 2 Kings, 3 Kings, 4 Kings).

KISS, a symbol of peace and charity (Gen. xxix. 13; xlv. 15; xlviii. 10; Ex. iv. 27; Luke xv. 20; Acts xx. 37; Rom. xvi. 15; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Peter v. 14); Joab's perfidious kiss (2 Kings xx. 9); Judas' (Matt. xxvi. 49).

KITE, a bird of prey, forbidden as unclean (Lev. xi. 14; Deut. xiv. 13).

KNEEL'ING IN PRAYER (3 Kings xix. 18; 2 Paral. vi. 13; xxix. 30; 1 Esd. ix. 5; Dan. vi. 10; Mich. vi. 6; Luke xxii. 41; Rom. xiv. 11; Philip. ii. 10).

KNOWL'EDGE of good and evil (Gen. ii. 9); knowledge of the holy (Prov. ix. 9, 10); knowledge puffed up (1 Cor. viii. 1); knowledge falsely so called (1 Tim. vi. 20).

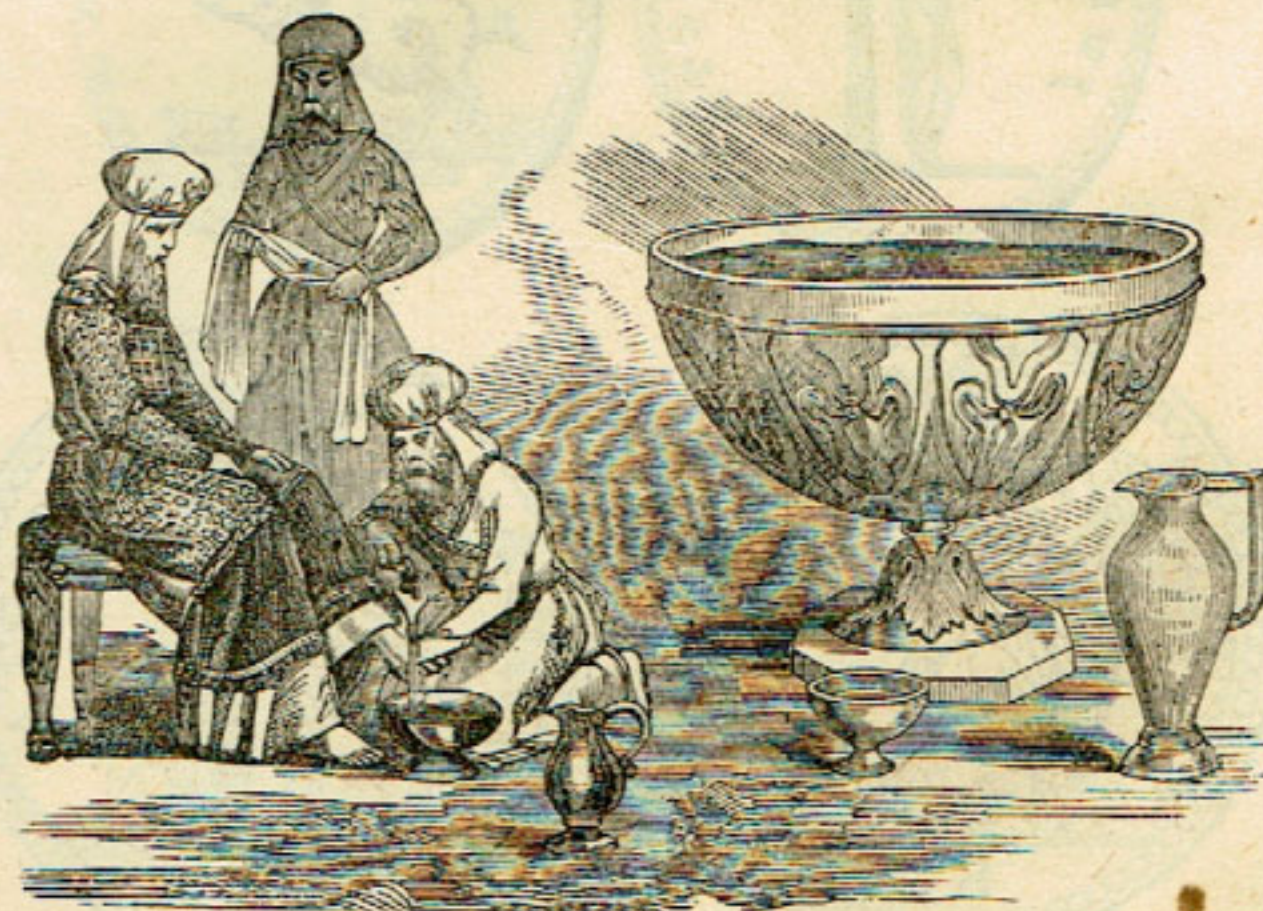
LA'ABIM, third son of Mesraim, son of Cham (Gen. x. 13).

LA'BAN, son of Bathuel and grandson of Nachor. He receives Abraham's servant, who comes to ask Rebecca as a wife for Isaac (Gen. xxiv. 29); Jacob takes refuge with him in Mesopotamia (xxviii.); agrees to serve him seven years for his daughter Rachel (xxix.); is deluded with Lia (24, 25); serves him seven years more for Rachel (27); their agreement for the division of the flocks (xxx. 25-43); he pursues Jacob and charges him with stealing away his gods (xxxi. 30); he makes a covenant with Jacob (45-55).

LA'BOR as well as sorrow, common to all men (Gen. iii. 17; Ex. xx. 9; xxxiv. 21; Deut. v. 13; Tob. ii. 19; Ps. cxxvii. 2; Prov. vi. 6; x. 4; xiv. 4; xx. 4; Eccles. v. 11; Eccles. xxix. 29; John xxi. 3; Acts xviii. 3; xx. 34; Eph. iv. 28; 1 Thess. ii. 9; iv. 11); labor does not enrich unless blessed by God (Gen. iii. 17; xxvi. 3, 12; xxx. 27; Deut. viii. 17, 18; Job xlii. 12; Prov. x. 22; Eccles. xi. 6); the laborer is worthy of his wages (Lev. xix. 13; Deut. xxv. 4; Eccles. vii. 22; xi. 18; Jerem. xxii. 13; Mal. iii. 5; Matt. x. 10; 1 Cor. ix. 9, 14; James v. 4); labor praised (Prov. xii. 11; xiii. 4; xiv. 23; xxiv. 27; xxviii. 19); labor forbidden at certain times (Ex. xvi. 23; xx. 10; xxxv. 2; Lev. xix. 3; xxiii. 3; xxvi. 2; Num. xv. 32; Deut. v. 12; 2 Esd. ix. 14; x. 31; xiii. 19; Matt. xii. 2).

LACEDEMONIANS, ancient allies of the Jews (1 Mach. xii. 5; see 2 Mach. v. 9).

LA'CHIS, a city of the Amorrites, the king of Lachis, with others besieged Gabaon (Jos. x. 5, etc.);



THE LAVER.

but was taken and hanged (26); Josue then took the city and destroyed it (31-34); Roboam rebuilt and fortified it (2 Paral. xi. 9); Amasias fled to Lachis and was slain there (4 Kings xiv. 19; 2 Paral. xxv.

27); taken by Sennacherib in the reign of Ezechias (4 Kings xviii. 17); reoccupied after the captivity (2 Esd. xi. 30).

LAD'DER, Jacob's mysterious ladder (Gen. xxviii. 12).

LAKE AS'AN (1 Kings xxx. 30); probably near Asan, a town in the tribe of Juda (Jos. xv. 42); and later of Simeon (xix. 7).

LAKE AS'PHAR, the same as Lake Asphaltites or the Dead Sea. It was originally the Woodland Vale (Gen. xiv. 3); the site of the Pentapolis, or the five Cities of the Plain, Sodom, Gomorrah, Adama, Seboim and Segor, which were almost entirely destroyed by fire from heaven (Gen. xix. 24, 25); and became the "Salt Sea" (Gen. xiv. 3); Jonathan and Simon encamped near it after the death of Judas (1 Mach. ix. 33).

LAKE OF TIBERIAS (see SEA OF GALILEE, or TIBERIAS).

LAHE/LA, a province beyond the Euphrates to which Theglathphalasar carried away the tribes of Ruben and Gad and the half tribe of Manasses (1 Paral. v. 26; 4 Kings xv. 19, 29).

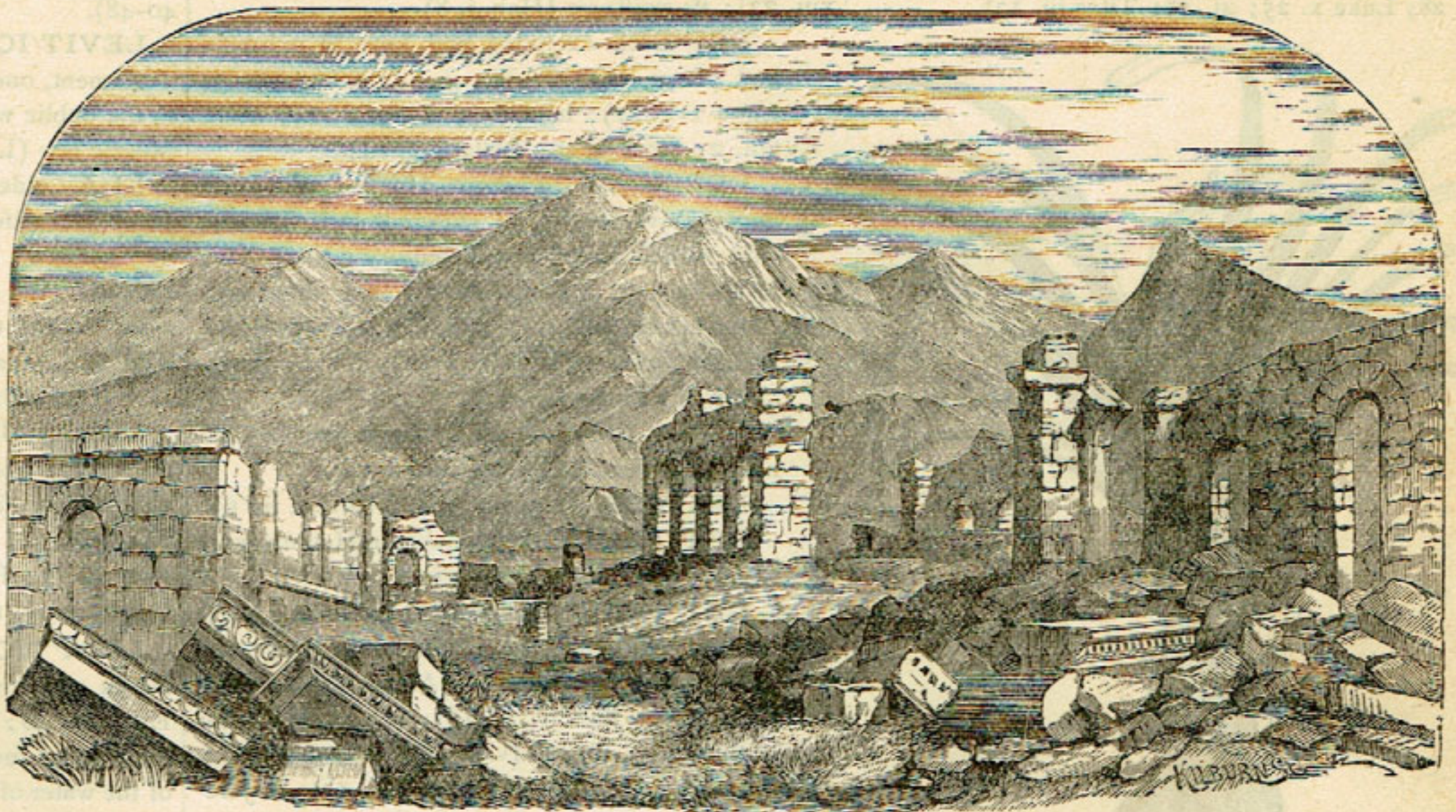
LA'IS, a city in the land of Rohab, taken by the tribe of Dan and rebuilt under the name of Dan (Judg. xviii.).

LAI'SA, a place near Berea, where Judas Machabeus was defeated and killed by Bacchides and the apostate high-priest Alcimus (1 Mach. ix. 5).

LAMB, the young of the sheep offered in sacrifice by Abel, "firstlings of the flock" (Gen. iv. 4); given as a testimony (xxi. 28); used by Jacob in purchasing land at Sichem for an altar (xxxiii. 19); under the Mosaic law a lamb to be offered morning and evening (Ex. xxix. 38; Num. xxviii. 3); the rite of

xix. 36; 1 Pet. i. 19); our Lord called the Lamb of God (John i. 29, 36; Apoc. v. 6; xiii. 8; xiv. 1); he is followed by virgins (xiv. 4).

LAODICE'A, a city in Phrygia, on the river Lycus. The angel or bishop of the church of Laodicea blamed for lukewarmness (Apoc. iii. 15, 16);



RUINS OF LAODICEA.

LAME, any descendant of Aaron who was lame was not to act as priest (Lev. xxi. 18); firstlings, when lame, not to be sacrificed (Deut. xv. 21); lame persons cured by our Lord (Matt. xi. 5; xv. 30; xxi. 14; Luke vii. 22; xiv.); a lame man cured by St. Peter at the beautiful gate (Acts iii. 3-8); the lame cured by St. Philip (viii. 8); by St. Paul (xiv. 7).

LAM'ECH, son of Mathusael, of the race of Cain, father of Jabel, and Jubal and Tubalcain (Gen. iv. 18-22).

LAM'ECH, son of Mathusala, and father of Noe; he lived to the age of 777 years (Gen. v. 25-31).

LAMENTATIONS OF JEREMIAS, a canonical book of the Old Testament, being the canticles of that prophet over the destruction of the holy city of Jerusalem and the temple of God (Lam.) His lamentations for king Josias were long preserved (2 Paral. xxxv. 25).

LAM'IA (Isai. xxxiv. 14); translated sea-monster (Lam. iv. 3).

LAMPS, vessels of pottery or metal in which oil was burnt to give light. Lamps were placed on the article improperly translated candlestick, placed before the veil of the tabernacle (Lev. xxiv. 2, 4); lamps in pitchers used by Gedeon in defeating the Madianites (Judg. vii. 16-20); Zacharias has a vision of a golden candlestick with seven lamps (Zach. iv. 2); seven lamps before the throne of God (Apoc. iv. 5); lamps borne in a wedding ceremony by virgins (Matt. xxv. 1). The word lamp is also used in the sense of flame (Gen. xv. 17; Job xli. 10; 1 Mach. vi. 39).

LAMP'SACUS, a city of Mysia. The consul Lucius writes to it in favor of Simon (1 Mach. xv. 16, 23).

LAM'UEL, king, author of ch. xxxi. Prov.; supposed to be a name for Solomon.

LAN'GUAGE of the whole earth confounded at Babel, giving rise to a diversity (Gen. xi. 9). The language in which most of the Old Testament was written was the Hebrew; part of Daniel in Chaldaic; Wisdom, Machabees, and the New Testament in Greek, except the gospel of St. Matthew, which some believe to have been written in Syriac.

his presumption (17); he may rise again by penance (19). The apostle St. Paul wrote an epistle to the church there (Col. iv. 16).

LAP'IDOTH, husband of the prophetess Debora (Judg. iv. 4).

LA'RUS, bird classed among the unclean (Lev. xi. 16; Deut. xiv. 15).

LAT'CHET, the strap of the shoe or sandal (Gen. xiv. 23; Luke iii. 16).

LAT'IN, the language of the Romans (Luke xxiii. 38; John xix. 20).

LAT'TICE, a screen to window or balcony (4 Kings i. 2; Prov. vii. 6; Cant. ii. 9).

LAUGH'TER, avoided (Eccles. ii. 2); turned into sorrow (James iv. 9).

LAVER, a vessel of brass in the tabernacle for the priests to wash their hands (Ex. xxx. 18); made of the metal mirrors of the women (xxxviii. 8); consecrated (Lev. viii. 10); in Solomon's temple (3 Kings vii. 26), (see SEA); Christ cleansed the church by the laver of water in the word of life (Eph. v. 26). He has saved us by the laver of regeneration (Tit. iii. 5).

LAW. The term is used to mean all that God commanded under the patriarchs and the Mosaic dispensation as contrasted with the gospel. First precepts imposed by God on Adam (Gen. ii. 16); violated (iii. 4, 6); the decalogue given to Moses (Ex. xx.; Deut. v.); the tables of the law given (Ex. xxxi. 18; Deut. v. 22); broken (Ex. xxxii. 19; Deut. ix. 17); second tables (Deut. x. 1); the law read to the people (xxxii. 9, 11; Jos. viii. 33; 4 Kings xxiii. 2; 2 Esd. viii. 8; ix. 4; 2 Mach. viii. 19, 23); the law gives only knowledge of sin (Rom. iii. 20; vii. 1, 7; Gal. iii. 19); produces wrath (Rom. iv. 15); makes sin abound (v. 20); good in itself (1 Tim. i. 8); ceremonial law abolished as impotent (Heb. vii. 18); the law of God cannot be fulfilled without the aid of his Spirit (Deut. v. 29; Ps. cxviii. 34; Luke xviii. 22; Acts xv. 10; Rom. viii. 2); Christ came to fulfil it (Matt. v. 17); he abolishes the ceremonies (Matt. xv. 20; Mark vii. 2; Acts x. 15; xv. 10; Rom. vi. 14; vii. 17; viii. 1, 3; Gal. iii. 13; iv. 5; Eph. ii. 13; 1 Pet. i. 11); the new law consists in



THE BRAZEN LAVER.

the paschal lamb instituted to commemorate their deliverance from Egypt (Ex. xii. 5-46; Lev. ix. 3; xxiii. 12); it was a type and figure of our Lord (John

charity (Matt. v. 44; vii. 12; John xiii. 34; Rom. xiii. 10; Gal. v. 14; vi. 2; 1 Tim. i. 5).

LAW, doctor of the (Matt. xxii. 35).

LAWYER, used for one of the scribes (Mark xii. 28; Luke x. 25; xi. 45; Titus iii. 13).



THE LILY OF SYRIA.

LAY'MEN not to intrude into sacred things contrary to their duty (Lev. x. 1; Num. i. 51; iii. 10); nor rashly touch the sacred vessels (Num. i. 51; iv. 15, 19, 20; xviii. 7; 2 Kings vi. 6; 1 Paral. xiii. 10; 2 Paral. xxvi. 19).

LAZ'ARUS, the poor but just man at the door of the rich man (Luke xvi. 20).

LAZ'ARUS, brother of Martha and Mary (John xi. 1); they seem to have been children of Simon the leper of Bethania (Matt. xxvi. 7); he fell sick when our Lord was beyond the Jordan, and his sisters sent word to our Lord; but Lazarus died before he arrived and was buried. Jesus going to the tomb, called him, and he came forth alive (John xi. 1-45); our Lord entertained by them, and Mary anoints his head and feet (Matt. xxvi. 7; Luke vii. 37-50; John xi. 2; xii. 3); the chief priests think to kill Lazarus also (John xii. 10).

LEAGUE. God forbade the Israelites to form any league with the people of Chanaan (Ex. xxiii. 32); they are punished for disobeying (Judg. i. 24, 27; 2 Paral. xix. 2).

LEAV'EN (Lev. vii. 12; Deut. xvi. 3); used as a figure of corrupt doctrine (Matt. xvi. 6; 1 Cor. v. 6).

LEB'BEUS. See JUDE.

LEB'NA, a camp of the Israelites in the desert (Num. xxxiii. 21).

LEB'NA, a city besieged and taken by Josue (Jos. x. 29), and its king put to death (31).

LEEKs, a well-known vegetable (Num. xi. 5).

LE'GION, used to mean a large number (Matt. xxvi. 53; Mark v. 9; Luke viii. 30).

LEGS of persons crucified broken to hasten death (John xix. 31); our Saviour's were not broken on the cross, fulfilling a prophecy (Ex. xii. 46; Num. ix. 12).

LEND'ING commended (Deut. xxiii. 20; Ps. cxi. 5); usury forbidden (Ezech. xviii. 8).

LENT prefigured by the fast of Moses (Ex. xxiv. 18; xxxiv. 28); of Elias (3 Kings xix. 8); of our Lord (Matt. iv.)

LEN'TILs. Esau sells his birthright for a pottage of lentils (Gen. xxv. 33, 34).

LEOP'ARD, referred to for its fierceness (Isai. xi. 6; Jerem. v. 6; Osee xiii. 7); its spots (Jerem. xiii. 23); its swiftness (Hab. i. 8).

LEP'ERS excluded and kept in uninhabited places (Levit. xiii. 46; 4 Kings vii. 3; Luke xvii. 12); healed (4 Kings v. 14; Matt. viii. 2; Mark i. 40; Luke xvii. 14).

LEP'ROSY of men (Levit. xiii.); in houses (xiv. 34-48); of garments (xiii. 47-59); God strikes sinners with leprosy (Num. xii.; Deut. xxiv. 9; 4 Kings xv. 5); their dress prescribed (Lev. xiii. 45); sacrifices and rites for the cleansing of a leper (xiv. 2-32); for the purification of a house (48-53).

LE'SA, a town on the southern limit of Chanaan near the Dead Sea (Gen. x. 19).

LET'TER of the law killeth (2 Cor. iii. 6).

LET'TERS of the alphabet in Hebrew were twenty-two. See ALPHABET.

LET'TERS of Sennacherib to the king of Jerusalem laid before the tabernacle (4 Kings xix. 14); of the Samaritans to Artaxerxes accusing the Jews (1 Esd. iv. 11-16); reply (18); letter of the Jews to Darius (v. 6, 17); in form of edict, given by Artaxerxes to Esdras (vii. 11); of Jeremias to the captives (Baruch vi.); of the Machabees to the Lacedemonians (1 Mach. xii. 5); of the Jews in Jerusalem to those in Alexandria (2 Mach. i. 1-9); of the senate of Jerusalem and Judas to Aristobulus (i. 10-19); others (xi. 16, 22).

LE'VI, third son of Jacob and Lia, born in Mesopotamia, 1756 B. C. (Gen. xxix. 34); with his brother Simeon he massacres the Sichemites in revenge for the outrage on Dina (xxxiv. 25); Jacob's dying reproach (xlix. 5, 6); he went down into Egypt with his three sons, Gerson, Caath and Merari (Gen. xlv. 11); he died aged 137; genealogy of the sons of (Ex. vi. 16).

LE'VI, tribe of, to be scattered among the other tribes (Gen. xlix. 7); Moses and Aaron of this tribe (Ex. ii.; iv. 14); selected by God for his special service (Num. viii. 6); they numbered 23,000 on leaving Egypt, but were not reckoned with the rest and received no possession (Num. xxvi. 62); Josue assigned them none (Jos. xiii. 33); Moses blesses the tribe (Deut. xxxiii. 8-11).

LEVI'ATHAN, a marine monster of great size (Job iii.; xl.) Leviathan, the bar serpent, and leviathan, the crooked serpent (Isai. xxvii. 1).

LE'VITES. Their zeal against the worshippers of the golden calf (Ex. xxxii. 26); God makes the Levites his ministers instead of the first-born of Israel (Num. iii. 12, 41; viii. 16); their abode, right, subsistence (Lev. x. 12; xxv. 32; Num. xviii. 21, 24; xxxv. 2-7; Deut. x. 8; xii. 12, 19; xiv. 27; xviii. 1; xxvi. 11; Jos. xiii. 14, 33; xviii. 7; xxi. 2; Esd. x. 33, 37; xiii. 10; Ecclus. vii. 32; Ezech. xlvi. 13); their ministry (Num. i. 49; iii.; iv. 1; viii.; xviii. 2, 23; Deut. x. 8; Jos. iii. 6; 1 Paral. vi. 31; ix. 14; 2 Paral. xix. 8; Ezech. xliv. 10); cities assigned to the Levites in the various tribes (Jos. xxi.); Jeroboam

expels them from their cities in the ten tribes (2 Paral. xi. 14); outrage committed against a Levite of Ephraim by the men of Gabaa (Judg. xix. 22); consequent destruction of the tribe of Benjamin (xx. 40-48).

LEVIT'ICUS, a canonical book of the Old Testament, one of the five books of Moses; it relates to the public worship of God, and is the ritual of the Mosaic law (Lev.).

LI'A, oldest daughter of Laban, imposed on Jacob as a wife by deceit (Gen. xxix. 23); she bore him six sons, Ruben, Simeon, Levi, Juda, Issachar, Zabulon, and a daughter Dina: she gave her handmaid Zelpha to Jacob as a wife. She died in the land of Chanaan, and was interred in the double cave (Gen. xlix. 31).

LIB'ANUS, a celebrated mountain, that separates Syria from Palestine (Deut. iii. 25; Jos. ix. 1; xi. 17; Judg. iii. 3; ix. 15); famous for its cedars (3 Kings iv. 33; 4 Kings xiv. 9; 2 Paral. ii. 8, 16; 1 Esd. iii. 7; Ps. xxxvi. 35; xci. 13; Cant. iii. 9; Ecclus. xxiv. 17; Isai. ii. 13).

LIBA'TION, or drink offering, a mode of sacrifice in which wine was poured out (Gen. xxxv. 14; Ex. xxix. 40; Num. xxviii. 7); not to be offered on the altar of incense (xxx. 9); David made a libation of the water of Bethlehem (2 Kings xxiii. 16); Achaz offered libations on the altar of Damascus (4 Kings xvi. 13; Jerem. i., vii., xi., xviii., xix., xxxii., xlv.; Ezech. xx. 28).

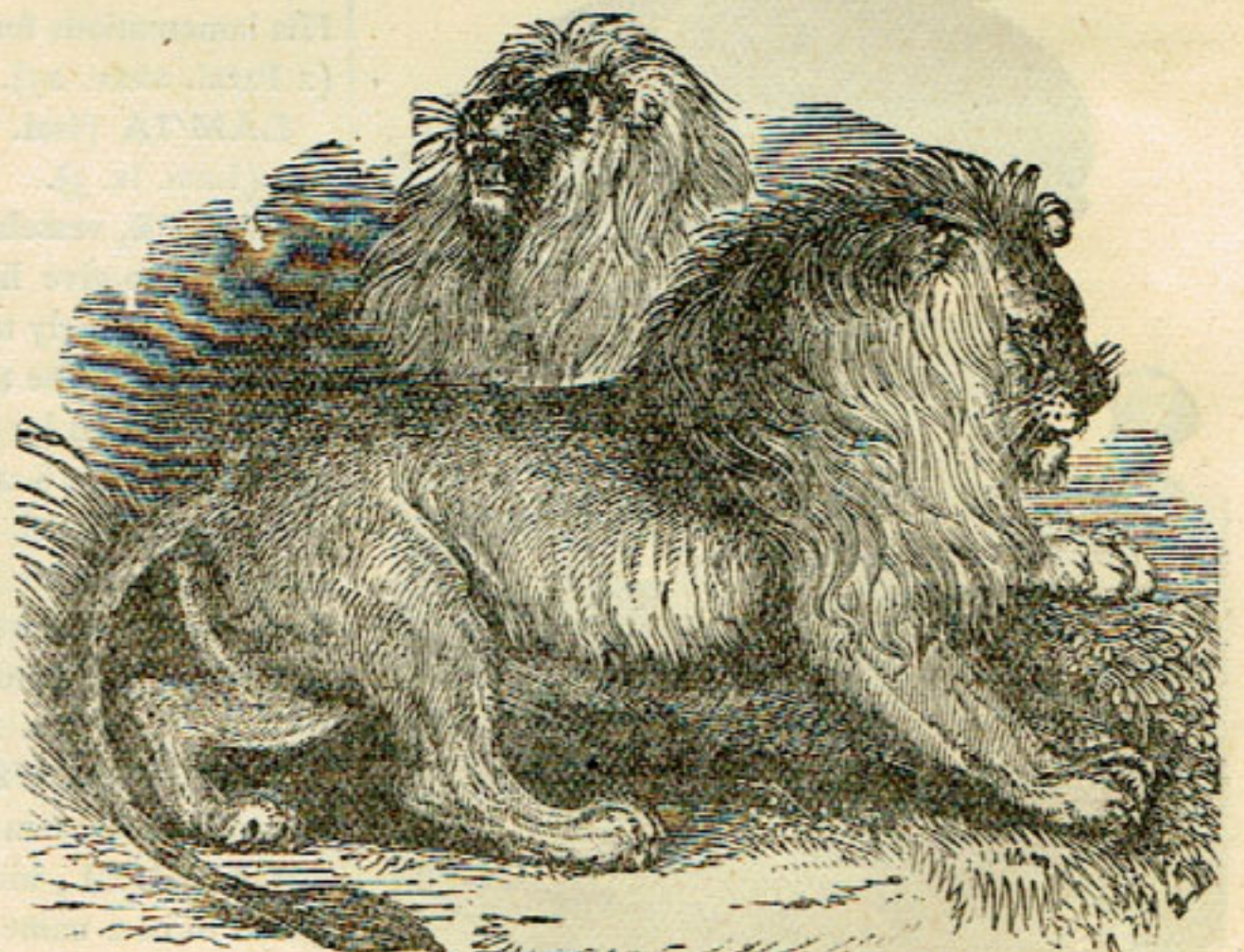
LIB'ERTY, evangelical (John viii. 32; Rom. vi. 18; viii. 2, 21; 1 Cor. vii. 22; Gal. v. 13; James i. 25; ii. 12; 2 Pet. ii. 19); evil and condemned liberty (Job xi. 12; Jer. xxxiv. 17; 1 Peter ii. 16).

LIB'ERTINES, a term meaning freedmen. There was at Jerusalem a synagogue of libertines, who procured the death of St. Stephen (Acts vi. 9).

LI'BRARY at Babylon (1 Esd. v. 17; vi. 1); of Nehemias at Jerusalem (1 Mach. ii. 13).

LIB'YA, an African province (Acts ii. 10).

LIGHT. Jesus Christ is the light of the world (Isai. ix. 2; xlix. 6; lx. 1, 19; John i. 5; viii. 12; ix. 5; xii. 36, 46; 1 John i. 5; ii. 8); how Christians are the light of the world (Prov. iv. 18; Isai. lxii. 1; Matt. v. 15; Rom. ii. 19; Phil. ii. 15).



LION.

LIL'Y. Parable of the lily (Matt. vi. 28; Luke xii. 27).

LI'NUS, a disciple mentioned by St. Paul (2 Tim. iv. 21); St. Irenæus, Eusebius, and other early writers attest that he succeeded St. Peter as bishop

of Rome. He is commemorated Sept. 23; and by the Greek church Nov. 5.

LI'ON, a wild animal of tropical countries, famous for its majesty and strength. Samson kills a lion (Judg. xiv.); David (1 Kings xvii.); a lion kills a prophet (3 Kings xiii.); lions destroy the colonists sent to the kingdom of Israel (4 Kings xvii. 25); Daniel cast into the lion's den (Dan. vi., xiv.); the devil compared to a roaring lion (1 Pet. 5, 8); Juda to a lion's whelp (Gen. xlix. 9); Israel to a lion and a lioness (Num. xxiii. 24); Dan to a lion's whelp (Deut. xxxiii. 22); its strength (2 Kings i. 23); its boldness (Wis. xi. 18); its ravages (Ezech. xxii. 25); its terrible roar (Amos iii. 8; Soph. iii. 3). The lion of the tribe of Juda (Jesus Christ) (Apoc. v. 5).

LITHOSTROTOS, a place paved with stones or mosaic; the place was Pilate's judgment-seat; was called in Hebrew Gabbatha (John xix. 13).

LITTLE CHILDREN blessed by our Lord (Matt. xix. 14; Mark x. 14).

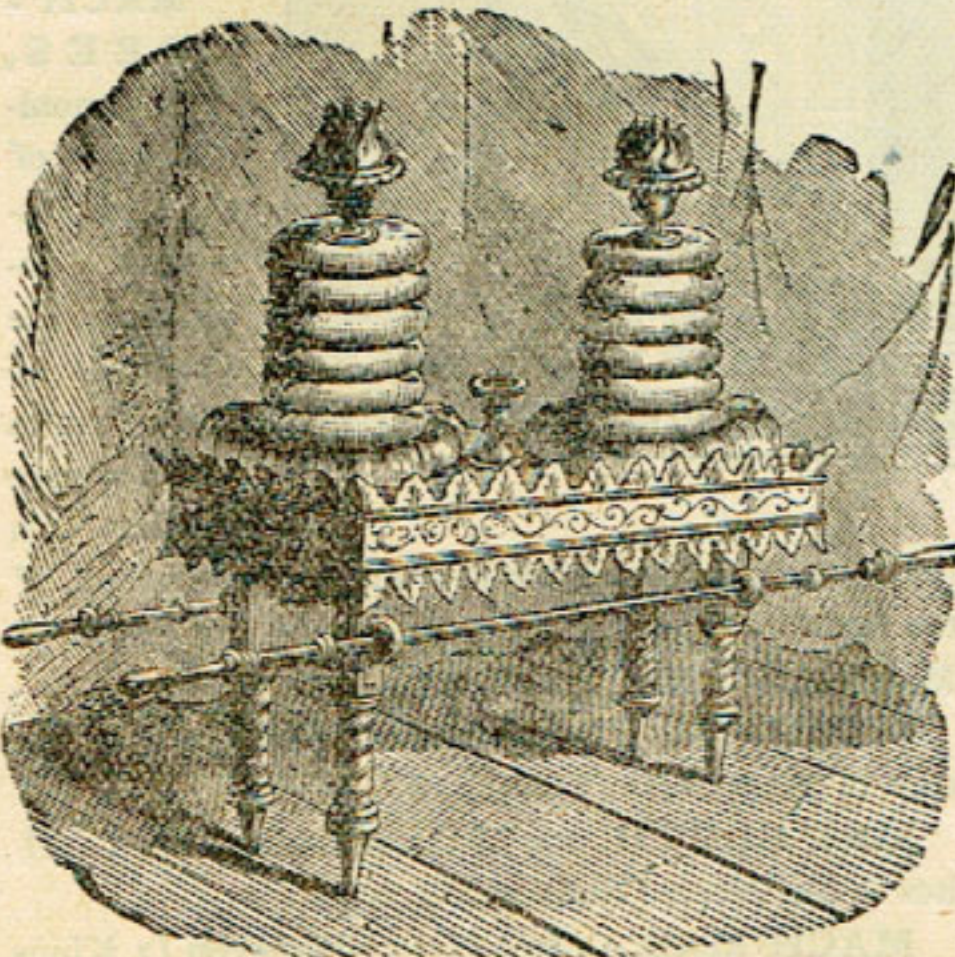
LIZ'ARD, forbidden as unclean food (Lev. xi. 30).

LOAVES OF PROPOSITION placed on the golden table every Saturday (Ex. xxv. 30; Lev. xxiv. 5-8); to be eaten only by the priests (9).

LOAVES, miraculously multiplied by our Lord (Matt. xiv. 19-21; xv. 32-38; Mark vi. 35-44; viii. 1-9; Luke ix. 13; John vi. 11).

LOB'NA, or **LABANA**, a city of Juda (Jos. xv. 42); given to the children of Aaron (Jos. xxi. 13); revolts from Juda (4 Kings viii. 22); besieged by Assyrians (xix. 8).

LO'CUSTS, a devouring species of grasshopper,



LOAVES OF PROPOSITION.

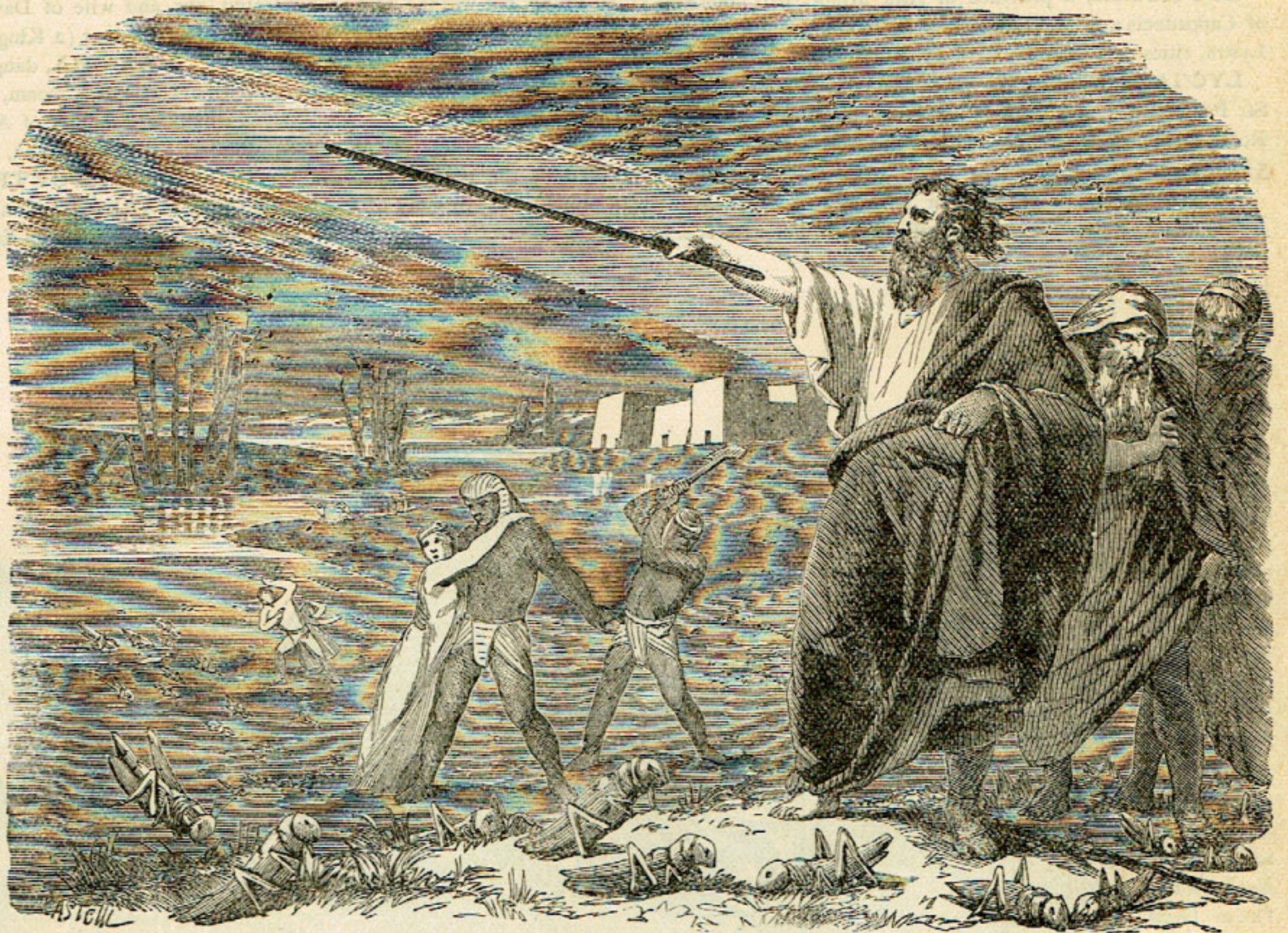
sent as a plague upon Egypt (Ex. x.); not forbidden to be used as food (Lev. xi. 22); their coming threatened as a punishment (Deut. xxviii. 38; Joel i.

4); the food of St. John the Baptist (Matt. iii. 4; Mark i. 6).

LO'IS, grandmother of Timothy (2 Tim. i. 5).

daughters (30); Moab and Ammon, his sons by them (37, 38).

LOTS, sometimes permitted to be cast (Lev. xvi.



PLAGUE OF LOCUSTS BROUGHT UPON EGYPT.

LOST BOOKS of the Bible. Book of the patriarch Enoch (Jude 14); Book of the Covenant (Ex. xxiv. 7); Book of the Wars of the Lord (Num. xxi. 14); Book of the Just (Jos. x. 13; 2 Kings i. 18); Book of the Law of the Kingdom, by Samuel (1 Kings x. 25); Book of the Words of the Days of Solomon (3 Kings xi. 41); Book of the Words of the Days of the Kings of Juda (3 Kings xiv. 29; xv. 7, 23, etc.); Book of the Words of the Days of the Kings of Israel (3 Kings xiv. 19; xv. 31); Book of Samuel the seer; Book of Nathan the prophet; Book of Gad the seer (1 Paral. xxix. 29); Books of Ahias the Silonite (2 Paral. ix. 29); Book of the Prophet Semeias (2 Paral. xii. 15); Book of the Prophet Jehu (2 Paral. xx. 34); Book of Mardochoi (Esth. ix. 20); Words of Hozai (2 Paral. xxxiii. 19); Parables of Solomon (3 Kings iv. 32); Poems of Solomon; Natural History (3 Kings iv. 33); the Predictions of the Prophet Addo (2 Paral. ix. 29; xii. 15); Acts of Ozias, by Isaias (2 Paral. xxvi. 22); Book of the Days of the Priesthood of John Hircanus (1 Mach. xvi. 24); Descriptions of Jeremias (2 Mach. ii. 1); History of the Jews by Jason of Cyrene (2 Mach. ii. 24); Epistle of St. Paul to the Laodiceans (Col. iv. 16).

LOST COIN, parable of the (Luke xv. 8).

LOT, son of Aran, and nephew of Abraham (Gen. xi. 27); leaves Chaldea with Abraham (31); they separate to avoid the collisions between their herdsmen (xiii. 11); taken prisoner, but rescued by Abraham (xiv.); escapes from the destruction of Sodom (xix. 17; 2 Pet. ii. 7); his wife changed into a pillar of salt for looking back (Gen. xix. 26; Wis. x. 7; Luke xvii. 32); dwells in a cave with his

8; 2 Esd. xi. 1; Prov. xvi. 33; xviii. 18; Ezech. xxi. 19; Jon. i. 7); the promised land divided by lot among the tribes (Num. xxvi. 55; xxxiii. 54; Jos. xviii. 10; xix.); Josue casts lots to discover Achan's crime (Jos. vii. 14); Samuel casts lots to discover whom God has chosen as king of his people (1 Kings x. 20); Saul casts lots to discover who had transgressed his command (xiv. 41); the apostles cast lots to select a successor to Judas (Acts i. 26); the soldiers cast lots on our Saviour's garments (John xix. 24).

LOVE. We are to love God above all things (Ex. xx. 6; Deut. v. 10; vii. 9; x. 12; xxx. 6; Jos. xxii. 5; Eccles. vii. 32; Matt. x. 37; 1 Cor. ii. 9); love is the fulfilling of the law (Wisd. vi. 19).

LUC'IFER, the king of Babylon, symbolically the devil (Isai. xiv. 12).

LU'CIUS of Cyrene, one of the prophets of the church at Antioch (Acts xiii. 1).

LU'CIUS, a relative of St. Paul (Rom. xvi. 22).

LU'DIM, son of Misraim (Gen. x. 13).

LUKE, evangelist, physician, a disciple of St. Paul (Col. iv. 14); his companion on his journeys (Acts xx. 6; 2 Tim. iv. 11); writes one of the gospels and the Acts of the Apostles.

LUKE, ST., Gospel of, one of the canonical books of the New Testament, embracing the history of our Lord, with many details evidently from the Blessed Virgin, her canticle, Zachary's, etc. (Luke).

LU'NATIC cured by our Lord after his apostle had tried in vain (Matt. xvii. 14).

LUTE, a musical instrument (2 Kings vi. 5).

LU'ZA, the ancient name of Bethel (Gen. xxviii.)

LU'ZA, a town in Arabia Petræa, built by a man of Bethel (Judg. i. 25, 26).

LYC'AONIA, a province of Asia Minor, part of Cappadocia; St. Paul preached in Iconium and Lystra, cities of Lycaonia, A. D. 45 (Acts xiv.)

LYC'IA, a maritime province in Asia Minor. St. Paul landed at Lystra in Lycia on his way to Rome to appear before Nero, 60 A. D. (Acts xxvii. 5).

LY'DA (1 Mach. xi. 34); or Lydda, east of Joppe, founded by Samad (1 Par. viii. 12); St. Peter visited it (Acts ix. 32); and cured Eneas of the palsy (33, 34).

LYD'IA, a woman of Thyatira, a dealer in purple residing at Philippi, in Macedonia; she was converted and baptized by St. Paul, with her whole family. The apostle, at her instance, took up his abode with them (Acts xvi. 14-40).

LYD'IA, a province of Asia Minor, settled by the descendants of Lud (Gen. x. 22; Isaias lxvi. 19).

LYD'IA, a province of Egypt, settled by Ludim, son of Misraim (Gen. x. 13; Jer. xlv. 9; Ezech. xxvii. 10; xxx. 5).

LYRE, a musical instrument (Isai. v. 12).

LYSA'NIAS, tetrarch of Abilene, at the time when St. John the Baptist began to preach (Luke iii. 1).

LYS'IAS, general of the army of Antiochus Epiphanes, left by him as regent (1 Mach. iii. 32); he sent a powerful army under Ptolemee, Nicanor and Gorgias against the Machabees, but Judas defeated them. The next year Lysias took the field in person, but was routed (1 Mach. iv. 28, 29). After the death of Antiochus, he seized the regency and continued the war, and advanced to Bethsura and was defeated (2 Mach. xi.) He returned with Eu-

pator and laid siege to Jerusalem, but as Philip was at Antioch to claim the regency, Lysias made terms with Judas, but treacherously broke down the wall (1 Mach. vi. 62; 2 Mach. xiii. 2); then he took Antioch and killed Philip, but was the next year defeated and killed by Demetrius, 162 B. C. (1 Mach. vii. 4; 2 Mach. xiv. 2).

LYSIM'ACHUS, son of Ptolemee, translated Esther into Greek (Esth. xi. 1).

LYSIM'ACHUS, brother of Menelaus, the high-priest, killed by the people while he was endeavoring to plunder the treasury of the temple (2 Mach. iv. 39).

tribe of Manasse extended to (Deut. iii. 14; Jos. xii. 5).

MAA'CHA, son of Nachor (Gen. xxii. 24).

MAA'CHA, daughter of Tholmai, king of Gesur, and wife of David, to whom she bore Absalom and Tamar (2 Kings iii. 3; 1 Paral. iii. 2).

MAA'CHA, daughter of Abessalom (3 Kings xv. 2); wife of Roboam, king of Juda (Michaia, 2 Paral. xiii. 2); mother of Abia, and (grand) mother of Asa (3 Kings xv. 10, 13, 14).

MAA'RA OF THE SIDONIANS (Jos. xiii. 4).

MAASI'AS, son of Ananias, contributed to rebuild Jerusalem (2 Esd. iii. 23).

MAA'-'SIA, one of the priests who assisted Esdras in reading the law (2 Esd. viii. 4).

MACE-DO'NIA, a Grecian kingdom; alms sent thence to the poor of Jerusalem (Rom. xv. 26; 2 Cor. viii. 1); St. Paul called to Macedonia (Acts xvi. 9).

MACH'-ABEES, seven brothers of this name and their mother put to death at Jerusalem in presence of Antiochus Epiphanes; their heroic fortitude (2 Mach. vii.)

MACH'-ABEES, two canonical books of the Old Testament, describing the attempt of Antiochus to force a state religion on



THE ADORATION OF THE THREE KINGS.

LYS'TRA, a city in Lycaonia, where St. Timothy was born. St. Paul and St. Barnabas having preached here and cured a cripple, the people wished to offer them sacrifice as gods, but they soon after stoned them (Acts xiv.)

LYS'TRA in Lycia (Acts xxvii. 5); is in Greek called Myra.

MAA'CHA, or **MACHATI**, a province which Josue spared (Jos. xiii. 13); the king of Maacha aided the Ammonites against David (2 Kings x. 8, 9); Seba took refuge there (2 Kings xx. 15); the

Jews, and the heroic resistance and triumph of the faithful under the brave priests of the house of Mathathias (1 Mach.; 2 Mach.)

MACHABE'US, surname of Judas, one of the sons of Mathathias (1 Mach. ii. 4).

MAC'ELOTH, one of the stations of the Israelites in the desert (Num. xxxiii. 25).

MACH'MAS, a place east of Bethaven (1 Kings xiii. 2).

MADA'BA, or **MEDA'BA**, a city beyond the Jordan in the tribe of Ruben (Jos. xiii. 16); the Moabites seized it (Isai. xv. 2); the people of

Madaba treacherously slew John Gaddes, brother of Judas Machabeus, and were punished (1 Mach. ix. 36.)

MAD'AI, third son of Japheth (Gen. x. 2).

MAD'AN, third son of Abraham and Cetura (Gen. xxv. 2; 1 Paral. i. 32).

MAD'IAN, fourth son of Abraham and Cetura (Gen. xxv. 2; 1 Paral. i. 32).

MAD'IANITES, a people lying east of the Red Sea (Ex. ii. 15; Hab. iii. 7); and east of the Dead Sea, south of Moab. They were defeated by Adad, king of Edom (Gen. xxxvi. 35); Moses took refuge among them and married Sephora, daughter of Jethro (Ex. ii. 15-22); the Madianites led the Israelites into debauchery and the worship of their idol Phogor (Num. xxii. 4; xxv. 6, 15); God's sentence on them (17); an army under Phinees, son of the high-priest Eleazar, attacked them and destroyed all their cities. He killed five of their kings, Evi, Recem, Sur, Hur, and Rebe (xxxii. 2-8); the Madianites oppressed the Israelites in the days of the Judges and were defeated by Gedeon (Judges vi. vii.)

MAD'ON, a city of Chanaan; Jobab, its king, joined Jabin, king of Asor, against Josue, but he was taken and put to death and his city destroyed (Jos. xi. 1; xii. 19).

MA'ELETH, a term in the title of Ps. lii.; and meaning a musical instrument, or the dance.

MAG'ALA, the place where the Israelites were encamped when David slew Goliath (1 Kings xvii. 20).

MAG'DAL, a place in Egypt near the Red Sea where the Israelites encamped (Ex. xiv. 2). Jews dwelt there in the time of Jeremias (Jerem. xlv. 1).

MAG'EDAN, a district in the Sea of Galilee (Matt. xv. 39).

MAG'DALEN, MARY, was delivered from seven devils by our Lord, and afterwards ministered to him of her means (Luke viii. 2; Mark xv. 40); she did

remained there weeping (John xx. 11); our Lord appeared to her, though she did not at first recognize him (Mark xvi. 9; John xx. 15); he directed her to announce his resurrection to the other disciples (17).

Some suppose her to be the sinful woman who anointed our Lord's feet at the house of Simon the Pharisee (Luke vii. 37); and others suppose her to be the sister of Lazarus.

MAG'ETH, a city beyond the Jordan taken by Judas Machabeus (1 Mach. v. 36).

MAGIC'ANS, God threatens those who resort to them (Lev. xx. 6). Saul put them out of the land (1 Kings xxviii. 3).

MAG'ISTRATES, obedience to (1 Pet. ii. 14).

MAGNIF'ICAT, or Cantic of the Blessed Virgin (Luke i. 46).

MA'GOG, son of Japheth (Gen. x. 2); the land of Magog (Ezech. xxxviii. 2; xxxix. 6); the nation (Apoc. xx. 7).

MAHANA'IM, or **MANAIM**, scene of Jacob's vision, called also "The camp" (Gen. xxxii. 2); Levitical city arose there in the tribe of Gad on the torrent Jaboc (Jos. xxi. 37; 1 Paral. vi. 89); it was Isboseth's capital (2 Kings ii. 8, 12); David took refuge there during Absalom's rebellion (2 Kings xvii. 24; xix. 32).

MA'HATH, son of Amasai, assists king Ezechias in purifying the temple (2 Paral. xxix. 12).

MAH'ATH, an ancestor of our Lord (Luke iii. 26).

MA'HELETH, also called Basemath, daughter of Ismael, and wife of Esau (Gen. xxviii. 9).

MA'HELETH, a word in the title of Ps. lxxxvii.; the same as Maeleth.

MAIDEN. The ravishing of a maiden caused the destruction of Sichem (Gen. xxxiv.); the violation of a maiden punished by the law of Moses (Deut. xxii. 23); a maiden sacrificed by her father (Judges xi. 39); a maiden restored to life by our Lord (Luke viii. 54).

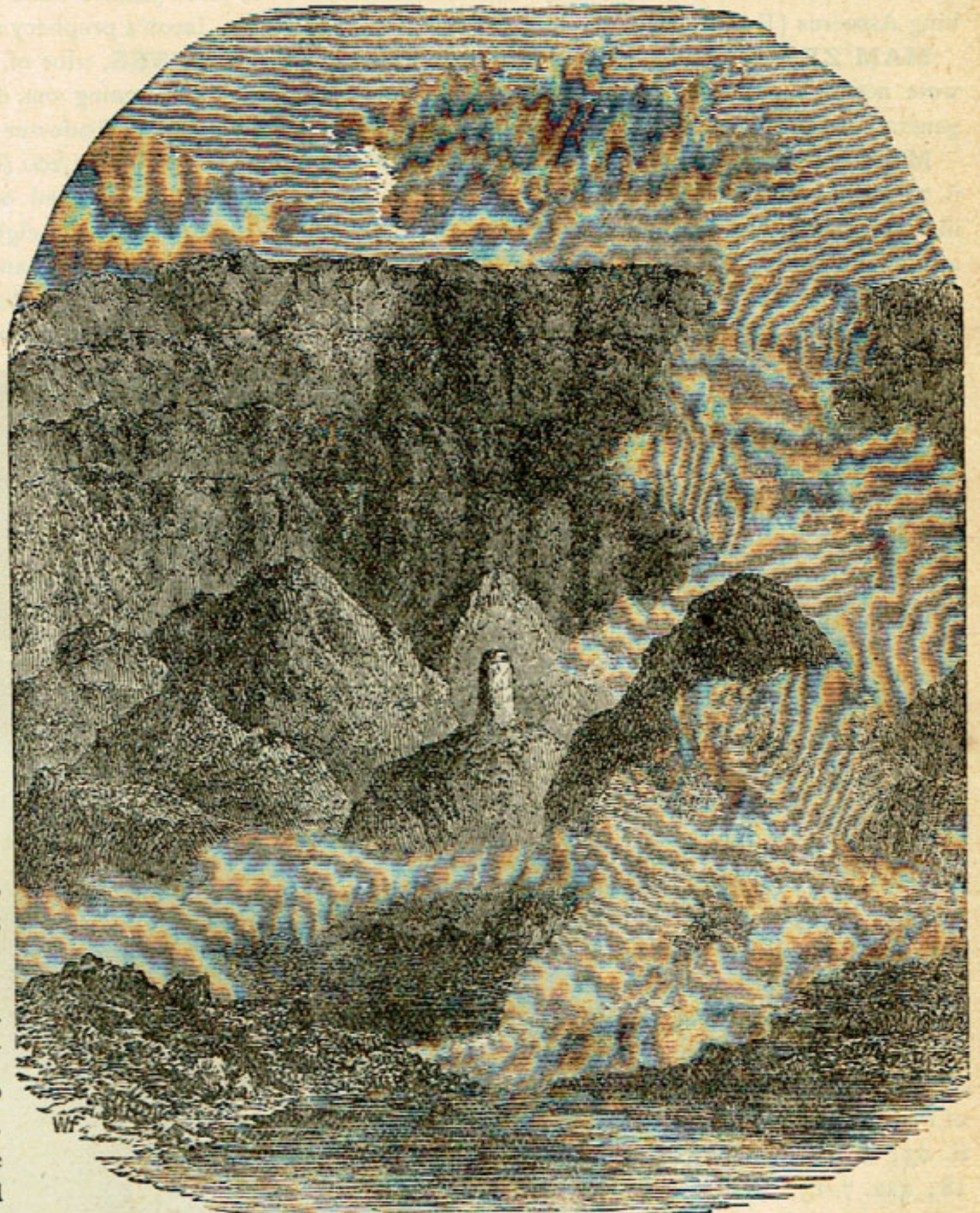
MALACHI'AS, the last of the twelve minor prophets. The name means Angel of the Lord. Nothing is known of him.

MALACHI'AS, one of the canonical books of the Old Testament containing the prophecies of Malachias. He foretells the coming of St. John the Baptist, the two advents of the Messias (Mal. iii. 1); the abolition of the ancient sacrifice, and the perpetual offering of a clean oblation (Mal. i. 11); it is cited (Mark i. 2; ix. 11; Luke i. 17; Rom. ix. 13).

MAL'ALEEL, son of Chanaan (Gen. v. 12). He lived 895 years.

MAL'ASAR, the officer appointed over Daniel, Ananias, and their companions (Dan. i. 11).

MAL'CHUS, servant of Caiphas, the high-priest; he was one of the party sent to seize our Lord. St.



LOT'S WIFE—A PILLAR OF SALT.

Peter cut off his ear, but our Saviour cured the wound (John xviii. 10).

MAL'EDICT'ION, ceremonies of (Deut. xxvii. 15; xxviii. 16-68).

MAL'TA or **MELI'TA**, an island in the Mediterranean. St. Paul was shipwrecked there, A. D. 60. While taking up a bundle of sticks to make a fire, a serpent stung him. The people expected to see him die, but when he shook it into the fire, they regarded him as a divinity. The apostle cured Publius, the governor, of a fever, and remained there three months (Acts xxviii.).

MAM'BRE, an Amorrite, an ally of Abraham, who aided him to pursue the victorious kings (Gen. xiv. 13).

MAM'BRE, Vale of, a valley near Hebron (Gen. xiii. 18; xiv. 13), where Abraham long dwelt, and where the three angels appeared to him (xviii. 1); he purchased a double cave that looked towards Mam-bre for a burial-place for Sara (xxiii. 19); Isaac and Esau bury Abraham there (xxv. 9); Isaac continued to dwell there (xxxvii. 27); Jacob returned to it (27).

MAM'BRE. The torrent of Mambre (Judith ii. 14).

MAM'BRES, one of the two magicians who opposed Moses in Egypt (2 Tim. iii. 8).

MAM'MON, a Syriac word meaning riches. Our Saviour says we cannot serve God and mammon



MANDRAKES.

not desert him during his passion, but stood under the cross (John xix. 25); when the disciples discovered that the body was no longer in the sepulchre (Matt. xxviii. 5; Mark xvi. 5; John xx. 1) Mary

(Matt. vi. 24; Luke xvi. 13); and again he bids us make to ourselves friends of the mammon of iniquity, that is, make for ourselves friends in eternity by the riches which lead so many to sin (9).

MAM'UCHAN, one of the seven counsellors of king Assuerus (Esth. i. 14, 16).

MAM'ZER, a Hebrew term for bastard. They were not to be admitted to the church to the tenth generation (Deut. xxiii. 2).

MAN created to the image of God (Gen. i. 26; ii. 7; Eccles. xvii. 1; Job x. 8; Ps. cxviii. 73; James iii. 9); created just and upright (Eccles. vii. 30); created immortal (Wis. ii. 23); cursed after his sin (Gen. iii. 17); blessed in Christ (xii. 3); he is dust and ashes, and will return to the earth; compared to

grass (Gen. ii. 7; Job xxxiii. 6; Ps. lxxxi. 7; Isai. xl. 6); to a tent (Isai. xxxviii. 12; 2 Pet. i. 13); he is in the hands of God like clay in the hands of a potter (Eccles. xxxiii. 13); his nothingness appears in his birth (Wis. vii. 1-3); wherein he is like unto the beasts (Eccles. iii. 19); his thoughts are timid (Wis. ix. 14); he is subject to error (Lev. x. 1; Num. xv. 39; Deut. xii. 8; 1 Kings xv. 9; 2 Kings vi. 6; Prov. xii. 15; xiv. 12; xxi. 2; Isai. v. 21; xiv. 13; lv. 8; Matt. iii. 14; xvi. 22; John xii. 5; xiii. 8); known by his words and actions (Eccles. xix. 27; xxvii. 7; Matt. vii. 16; Luke xi. 33); the duty and authority of man towards his wife (Gen. ii. 23; iii. 16; Num. v. 12-18; xxx. 7-13; Deut. xx. 7; xxiv. 1, 5; Prov. v. 18; xviii. 22; xxxi. 10; Eccles. ix. 9; Eccles. vii. 26; ix. 1; xv. 2; xxvi. 3; Mal. ii. 14, 16; 1 Cor. vii.; Eph. v. 22; Col. iii. 18; Tit. ii. 4; 1 Tim. ii. 11; 1 Pet. iii. 1); man must be born again in order to enter the kingdom of heaven (Matt. xviii. 3; John iii. 3, 1 Cor. iv. 15; Gal. iv. 19; Eph. iv. 22, Col. iii. 9).

MAN OF GOD. One who prophesied against Jeroboam (3 Kings xiii. 1-10); he ate and drank when God had forbidden him (18), and is killed by a lion (24); the prophet buries him (30); Josias spares his sepulchre (4 Kings xxiii. 18).

MAN'AHEN, son of Gadi, sixteenth king of Israel. He attacked and killed Sellum, who had slain Zacharias and usurped the throne, 771 B. C. He destroyed all the towns from Thapsa to Thera, because they would not acknowledge him. He taxed his people very heavily in order to pay the tribute exacted by Phul, king of Assyria. He reigned ten years wickedly at Samaria (4 Kings xv. 14-22; 1 Paral. v. 26; Osee v. 13).

MAN'AHEN, foster-brother of Herod (Antipas) the tetrarch. He was one of the prophets at Antioch to whom the Holy Ghost revealed

the mission of Saul and Barnabas (Acts xiii. 1, 2).

MANAS'SES, eldest son of Joseph (Gen. xli. 51; xlv. 20); adopted by Jacob (xlviii. 5); Joseph tried to place Jacob's hand on the head of Manasses (17-19); Jacob's prophecy as to Manasses (19, 20).

MANAS'SES, tribe of, one of the twelve tribes of Israel. On going out of Egypt, its prince was Gamaliel, son of Phadassur (Num. i. 10); his fighting men numbered 32,200 (ii. 20); at Settim 52,700 (xxvi. 34); they marched on the west side. They made their offerings the eighth day (vii. 54); Moses assigned to Gad, Ruben, and the half-tribe of Manasses the kingdoms of the Amorrites, or Galaad, and Basan, east of the Jordan (xxxii. 33), and they took

host of heaven and an idol of the grove (Astarthe). He had his son passed through fire in honor of Moloch, and had recourse to all kinds of magic and superstition. He was cruel, and shed innocent blood (4 Kings xxi. 16); God by his prophets foretold the judgments to come on Juda and Jerusalem (10-15); Isaias is generally believed to have been one of these prophets, and to have been sawed in two by order of Manasses. In 676 B. C. the king of Assyria sent an army which carried Manasses a prisoner to Babylon (2 Paral. xxxiii. 11, 12). There he repented and prayed, and did penance. He was restored to his kingdom and abolished idolatry, doing much to restore the worship of the true God (12-17); his penitent prayer and the acts of his reign were written down by

Hozai (19). He restored the walls of Jerusalem, and died after a reign of fifty-five years (4 Kings xxi. 18; 2 Paral. xxxiii. 20).

MANAS'SES, husband of Judith, died of a sunstroke at Bethulia (Judith viii. 2, 3).

MAN'DRAKE, a plant to which important powers were ascribed. Ruben finds some, and obtains a favor for his mother (Gen. xxx. 14).

MA'NE, one of the three Chaldean words that appeared on the wall at Baltassar's feast (Dan. v. 25).

MAN'GER. Our Lord laid in a manger at Bethlehem (Luke ii. 7, 12).

MAN HU, Hebrew words meaning "What is this?" used by the Israelites on seeing manna, whence the name (Ex. xvi. 15).

MANIL'IUS, TITUS, Roman ambassador to the Jews 163 B. C. (2 Mach. xi. 34-38).

MAN'NA, or **MAN**, the food with which God nourished the children of Israel in the deserts of Arabia for forty years after the eighth encampment. The manna began to fall on Friday, the sixteenth day of the second month, 1491 B. C., and continued to fall till they crossed the Jordan, 1451 B. C. It was small, of the color of bdellium (Num. xi. 7); it had to be gathered early (Ex. xvi.

21), a gomor for each person, and if more were gathered it measured no more (18); it was beaten or ground then boiled and made into cakes (Num. xi. 8); if kept over for any day but the Sabbath, it swarmed with worms (Ex. xvi. 20); the book of Wisdom calls it "the food of angels, bread from heaven, prepared without labor, having in it all that is delicious, and the sweetness of every taste" (Wis. xvi. 20); it ceased after they ate the corn of the Promised Land (Jos. v. 12). Our Lord cites it as a figure of the Holy Eucharist (John vi. 31-35, 48-59); and St. John calls the Eucharist "a hidden manna" (Apoc. ii. 17).

MANU'E, of Saraa, in the tribe of Dan, father



THE VIRGIN AND CHILD.

possession (39-42; Jos. xiii. 29); Josue allots lands to the other half-tribe, west of the Jordan (Jos. xvii. 1-18); Gedeon, of the tribe of Manasses, delivers Israel from the Madianites (Judg. vi.); carried into captivity (4 Kings xv. 29; xvii. 6); some remained, who ate the Pasch proclaimed by king Ezechias, but not according to the law (2 Paral. xxx. 18); carried away captive with the rest of Israel (4 Kings xvii. 6).

MANAS'SES, son of Ezechias and of Haphsiba, and king of Juda, began to reign 698 B. C. (4 Kings xx. 21; xxi. 1; 2 Paral. xxxiii.) He plunged into every form of idolatry, restoring the old Chanaanite worship, setting up altars to Baal, groves and high-places, and in the very temple he set up altars to the

of Samson. An angel appeared to his wife, and promised her a son, who was to be a Nazarite (Judg. xiii. 2-7); at Manue's prayer the angel reappeared, Manue offered a kid in sacrifice, and the angel ascended in the flame of the altar (8-20).

MA'ON, a city in the southern part of the tribe of Juda (Jos. xv. 55). Nabal dwelt near it, and David spent a long time in those parts.

MA'OZIM, a god whom Daniel foretold Antiochus was to worship (Dan. xi. 38, 39); together with a strange god whom his fathers knew not.

MA'RA, or bitterness. The first camp of the Israelites in the desert of Etham; Moses sweetened the waters with wood (Ex. xv. 23; Num. xxxiii. 8).

MA'RA, a name adopted by Noemi (Ruth 20).

MARAI'OTH, son of Achitob, and high-priest (1 Par. ix. 11; 1 Esd. vii. 3).

MARANA'-THA (The Lord cometh), an anathema or menace among the Jews (1 Cor. xvi. 22).

MARDO'-CHAI, son of Jair, of the race of Saul and tribe of Benjamin. He was taken to Babylon with king Jechonias by Nabuchodonosor, 599 B. C. (Esth. ii. 5, 6), and is identified by some with the one in 1 Esd. ii. 2. On the deposition of Vashti, Mardochai's niece Esther was selected by Assuerus as his queen. While at the palace door Mardochai heard a plot formed by two eunuchs against the king's life. He gave information, and the conspirators were put to death (Esth. ii. 21); but he received no reward. Aman be-

came the king's favorite and received the highest honors, but all was as nothing because Mardochai did not do him reverence. In revenge he obtained of the king an edict for a general massacre of the Jews. Mardochai urged Esther to ask the king to recall it. Meanwhile, the king, while sleepless, had the chronicle of his reign read to him. When they came to Mardochai's service, he asked what reward had been bestowed on him. Finding that none had, he summoned Aman and asked what should be done to the man whom the king wished to

honor. Aman thinking it to be himself, said that he should be clothed in the royal robes and be led through the city splendidly mounted, his horse held by the highest noble. The king bade him do all this for Mardochai. Esther inviting the king to a banquet, confessed her origin and her relationship to Mardochai. She pleaded for her people, the edict was revoked, and Aman hung on the gibbet he had prepared for Mardochai (Esth. vii.-xii.) The book of Esther is usually ascribed to Mardochai.

MARE'SA, a city of the tribe of Juda (Jos. xv.

MARK, ST., Gospel of, one of the canonical books of the New Testament (Mark).

MAR'RIAGE, instituted by God (Gen. i. 27; ii. 21-24); it is indissoluble (Gen. ii. 21; Matt. v. 32; xix. 7; 1 Cor. vii. 10); Mosaic law regarding marriage (Lev. xviii. 6); the brother in certain cases to marry the widow of his deceased brother (Deut. xxv. 5, 10); or the nearest kinsman if no brother survived (Ruth iii. 12; iv. 4-10); law for marriage of daughters inheriting on failure of sons (Num. xxxvi. 3, 4); form of marrying a captive woman (Deut. xxi. 13, 14); question of the Sadducees as to marriage (Mark xii. 18); marriage with unbelievers

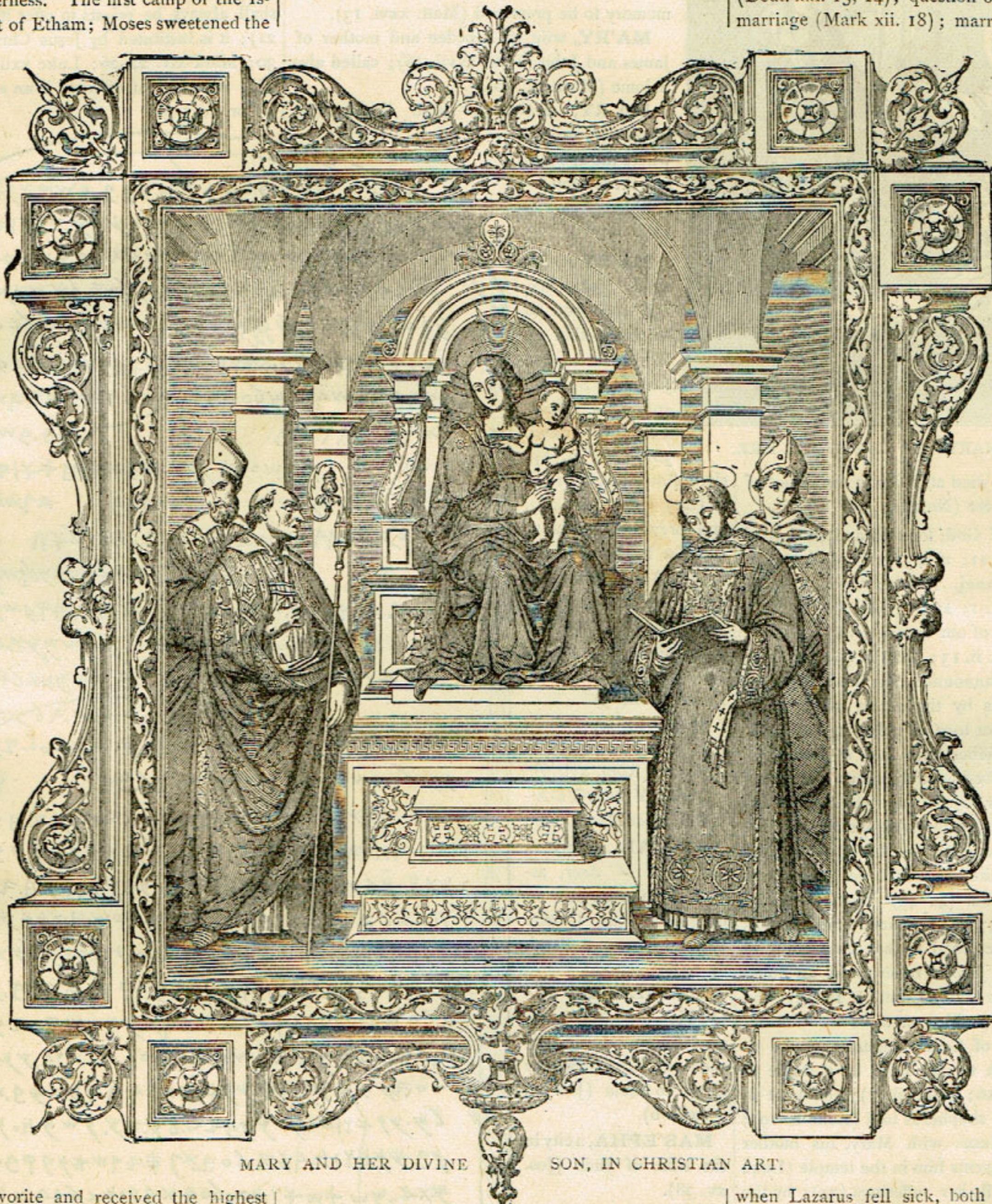
forbidden (Ex. xxxiv. 16; 2 Cor. vi. 14); holy virginity superior to marriage (1 Cor. vii. 27-40); but marriage not sinful (vii. 28, 36); those who forbade marriage condemned as heretics (1 Tim. iv. 3); marriage a figure of the union between Christ and his church (Cant. Eph. v. 32; Apoc. xix. 7).

MAR'RIAGE FEAST AT CANA honored by the presence of Jesus Christ and his first miracle (John ii.); the marriage feast of the Lamb (Apoc. xix. 7, 9); parable of the marriage feast (Matt. xxii. 2-14; Luke xiv. 7); parable of the wise and foolish virgins at the marriage feast (Matt. xxv.)

MAR'THA, sister of Lazarus and Mary, resided at Bethania. She complained to our Lord that Mary sat at his feet listening, while she had all the work to do, but he declared that Mary had chosen the better part (Luke x. 38-42);

when Lazarus fell sick, both sisters sent to Jesus (John xi. 3); on his arrival, Martha went forth to meet him (20). She professed her belief in the resurrection (24); and in our Lord as the Christ the Son of God who had come into the world (22, 27). She told Mary of his arrival (28). Martha served at table to our Lord in the house of Simon, the leper (John xii. 2).

MA'RY, sister of Moses, watches him when exposed (Ex. ii. 4); her canticle (xv. 20); murmurs, and is struck with leprosy (Num. xii. 1-10; Deut.



MARY AND HER DIVINE SON, IN CHRISTIAN ART.

44); scene of Asa's victory over Zara (2 Par. xiv. 9); birthplace of Micheas (Mich. i. 15).

MARK, ST., one of the four evangelists. He was a disciple of St. Peter (1 Pet. v. 13); he is believed to have accompanied the apostle to Rome, and to have written his gospel there. According to tradition, he was put to death at Alexandria, in Egypt, in the year 68.

xxiv. 9); Moses prays for her and she is cured after seven days (Num. xii. 13-15); a prophetess (Ex. xv.

i. 14); declared to be blessed by the angel Gabriel (Luke i. 28); by St. Elizabeth (42, 45); by a pious woman (Luke xi. 27); she declares that all generations shall call her blessed (i. 48); as seen by St. John in the Apocalypse (xii. 1).

MARY, the sister of Lazarus, and Martha, at Bethania. She sat at the feet of Jesus (Luke x. 39); commended (42); sends for our Lord when Lazarus was sick (John xi. 3); beloved by our Lord (5); falls at the feet of Jesus (32); anoints his head and feet and wipes them with her hair (xii. 3; Matt. xxvi. 7); her memory to be preserved (Matt. xxvi. 13).

MARY, wife of Zebedee and mother of James and John (Matt. xxvii. 56); called also Salome (Mark xv. 40).

MARY, mother of John Mark. Her house was a place where the apostles and the faithful assembled (Acts xii. 12).

MARY of Cleophas (John xix. 25), supposed to be the mother of James the Less, Joseph, Simon and Jude (Matt. xiii. 55; xxvii. 56; Mark vi. 3);

she followed our Lord to Calvary (John xix. 25), and prepared spices to embalm his body (Luke xxiii. 56); visits the sepulchre and learns that he is risen (Luke xxiv. 1); our Lord appears to her and the other women (Matt. xxviii. 9).

MARY, a convert who labored for the faith at Rome (Rom. xvi. 6).

MARY MAGDALEN. See MAGDALEN.

MAS'AL, a city in the tribe of Aser, assigned to the Levites of the family of Gerson (Jos. xxi. 30; I Paral. vi. 74).

MASER'EPHOTH, the waters of, near Sidon. Josue pursued the Chanaanite kings to them (Jos. xi. 8; xiii. 6).

MAS'EPHA, a city in the tribe of Juda (Jos. xv. 38).

MAS'PHA, in the mountains of Galaad, in the tribe of Gad. Laban and Jacob make a covenant there (Gen. xxxi. 49); Jephthe resided there (Judg. xi. 11, 29, 34); the Moabites were in possession of a place called Maspha (I Kings

xxii. 3).

MAS'PHA, a district at the foot of Mount Hermon, inhabited by the Hevites (Jos. xi. 3, 8).

MAS'SA, seventh son of Ismael (Gen. xxv. 14).

MASS. The holy sacrifice of the mass foretold in the Old Testament (Lev. xxvi. 9-12; Ps. xxii. 5; cix. 4; Isai. ii. 3; xix. 19; lvi. 7; lxi. 6; lxvi. 20; Jerem. xxxi. 31; xxxiii. 18; Dan. xii. 11; Am. ix. 11; Mal. i. 11); it is shown under various figures (Gen. xiv. 18; xv. 9; xxii. 13; Ex. xii. 5, 24; xxv. 30; xxix. 2, 15; Lev. ii. 11; I Kings xxi. 4; 3 Kings xix. 6; 4 Kings iv. 41; Dan. viii. 12); it is called the continual sacrifice (Dan. xi. 31; xii. 11); there shall always be priests to offer it (Jerem. xxxiii. 18, 21); it is instituted by Jesus Christ (Matt. xxvi. 26-30; Mark xiv. 22-26; Luke xxii. 17-20; I Cor. xi. 24); the place of offering is an altar (Heb. xiii. 10; I Cor. ix. 13).



THE THREE MARYS AT THE SEPULCHRE.

20; Mich. vi. 4). She died at Cades in the desert of Sin, and was buried there (Num. xx. 1).

MARY, mother of God, foretold and prefigured (Gen. iii. 15; Ps. xlv. 11; xlv. 5; lxxxiv. 2; lxxxvi. 3; cxxx. 8; Prov. xxxi. 10, 29; Cant.; Eccus. xxiv.; Isai. vii. 14; xi. 1; xix. 1; xlv. 8; Jer. xxxi. 22); called the mother of our Lord (Luke i. 43); the mother of Jesus (Matt. ii. 13; John ii. 3); the angel Gabriel sent to her to announce that she is to be the mother of the Messiah by the action of the Holy Ghost (Luke i. 26); her love of holy virginity (34); her humility and obedience to the will of God (38); she learns of Elizabeth's miraculous pregnancy (36, 37), and proceeds to visit her (39, 40); at her coming, John the Baptist leaps in his mother's womb, and Elizabeth is filled with the Holy Ghost, and recognizes her as mother of her Lord, her wonder that she should visit her (41-45); Mary's canticle, the Magnificat (46-55); she remained three months with Elizabeth and returned to her own home in Nazareth (i. 26-56); Joseph relieved by an angel from his anxiety as to Mary (Matt. i. 18-25); she sets out with him for Bethlehem to be enrolled according to the decree of Cesar Augustus (Luke ii. 4, 5); she gives birth to our Lord in a stable at Bethlehem (Matt. i. 16; Luke ii. 7); she kept in her heart all that the shepherds told (Luke ii. 19); the wise men find Jesus with Mary, his mother (Matt. ii. 11); she presents him in the temple (Luke ii. 22); Simeon foretells her sufferings (34); by the warning of an angel she flees to Egypt with Joseph and the infant Saviour (Matt. ii. 20); returns to Nazareth after the death of Herod (23); she loses her divine Son and finds him in the temple with the doctors of the law (Luke ii. 42-51); at the marriage feast of Cana in Galilee (John ii. 1); followed him in his ministry (Mark iii. 31; Luke viii. 19); at the foot of the cross (John xix. 25) St. John given to her as a son (xxvi. 26); she remains with that apostle (27); receives the Holy Ghost with the apostles (Acts

Handwritten text in a cursive script, likely representing the Moabite Stone. The text is arranged in several lines, with some words appearing to be in a different script or dialect. The text is enclosed in a decorative border.

THE MOABITE STONE.

MASSO'RA, a Hebrew word meaning *tradition*. It is applied to the traditional reading of the Hebrew,

and to the vowel points, accents, and punctuation introduced by Massoretic scholars.

MAS'TER and **MIS'TRESS**. Their authority and duty in regard to servants (Ex. xx. 10; xxi. 2, 20, 26; Lev. xxv. 48; Deut. v. 14, 21; Job xxxi. 13; Prov. xxix. 19; Jerem. xxxiv. 9, 14; Ecclus. vii. 22; xxxiii. 31; Eph. vi. 9; Col. iv. 1); masters, though wicked, to be obeyed (Matt. xxiii. 3; 1 Pet. ii. 18).

MAS'TIC TREE (Dan. xiii. 54).

MA'THAN, priest of Baal, slain at his altar by order of the high-priest Joiada (4 Kings xi. 18).

MA'THAN, son of Eleazar and father of Jacob (Matt. i. 15).

MATH'AT, son of Levi and father of Heli, one of the ancestors of our Lord (Luke iii. 23).

MATHA'TA, son of Nathan (Luke iii. 31).

MATHATHI'AS, sixth son of Idithun of the race of Core, head of the fourteenth family of Levites (1 Paral. xxv. 3).

MATHATHI'AS, son of John of the family of Joiarib. When Apollonius came to Jerusalem with the impious orders of Antiochus, he retired to Modin (1 Mach. ii. 1); the envoys of the king having reached Modin to establish idolatry, Mathathias protested, and slew a Jew who went to offer incense to an idol, and with him the king's officer (1 Mach. ii. 23-25). He overturned the altar and called on the faithful to follow him. He retired to the mountains with his five sons, John, Simon, Judas Machabeus, Eleazar, and Jonathan. Attacked by the idolaters on the sabbath day, they were massacred, not wishing to fight on that day (ii. 38); Mathathias then gathered the Assideans, punished idolaters, destroyed altars, and circumcised the people (45, 46); after beginning the war of liberation, he blessed his sons, exhorted them to observe the law (1 Mach. ii. 49-68), and died at Modin, 161 B. C. (1 Mach. ii. 69).

MATHU'SALA, son of Henoch (Gen. v. 22); he dies at the age of 969 years (27).

MAT'RIMONY, a sacrament (Eph. v. 22).

MATTHEW, ST., apostle and evangelist, called also Levi; was son of Alpheus (Mark ii. 14; Luke vii. 27); and a publican or tax-gatherer (Mark ii. 14). He was at his duties when our Lord called him (Matt. ix. 9; Mark ii. 14; Luke v. 27). He invited our Lord to his house, where Christ rebuked the Pharisees (Matt. ix. 10, etc.). The prevailing opinion is that he preached among the Parthians and died by martyrdom.

MATTHEW, Gospel of St., one of the canonical books of the New Testament, written by St. Matthew, and containing the earliest life of our Lord. It is by some said to have been written in Syriac, and by others in Greek (Matt.).

MATTHIAS, ST., apostle. He was one of those who had followed our Lord from his baptism by St. John (Acts i. 21, 22); after the ascension he was chosen to take the place of Judas Iscariot (23-26). He is supposed to have preached and died in Colchis.

MEAL, multiplied by the prophet Elias (3 Kings xvii. 16).

MEAS'URE (Metreta), (2 Par. ii. 10; iv. 5; John ii. 6).

MEAS'URE. With the same measure that men shall mete withal, it shall be measured to them again (Ex. xxi. 23; Judg. i. 7; 1 Kings xv. 33; 2 Kings xxii. 25; Prov. xxii. 23; Isai. xxxiii. 1; lxv. 6; lxvi. 4; Jer. l. 15, 29; li. 49; Ezech. xvi. 59; Joel iii. 7; Luke vi. 38); measures and weights must be just

(Lev. xix. 35; Deut. xxv. 13; Prov. xvi. 11; xx. 10; Ezech. xlv. 10; Mich. vi. 11; Am. viii. 5).

ME'DAD and **EL'DAD**, two men whom God filled with his Spirit to aid Moses in governing his people (Num. xi. 26-30).

MEDES. The ten tribes of Israel removed as captives to the country of the Medes (4 Kings xvii. 6; xviii. 11; Tob. i. 16; v. 14); the Medes conquer Babylon (Dan. v. 31; Isai. xlii. 17, 18).

ME'DIA, the country of the Medes (Jerem. li. 28; 1 Mach. vi. 56; xiv. 1); Arsaces, king of Media and Persia (1 Mach. xiv. 2).

MEEK'NESS commended (Ecclus. i. 35; Matt. v. 4; Gal. vi. 1; Eph. iv. 2; Col. iii. 12; Tit. iii. 2); especially to ministers of the Lord (2 Tim. ii. 25); mildness is one of the fruits of the Holy Ghost (Gal. v. 23); we are taught meekness by the example of Josue (Jos. vii. 19); of David (1 Kings xxv. 32; 2 Kings xvi. 10); of our Lord (Matt. xi. 29).

MEGIL'LOTH, a name applied by the Jews to Ecclesiastes, Canticle of Canticles, Lamentations, Ruth, and Esther.

MEL'CHA, daughter of Aram, and sister of Lot. She married Nachor; her children were Hus, Buz, Camuel, Cased, Azau, Pheldas, Jedlaph, and Bathuel (Gen. xxii. 20; xxiv. 15).

MEL'CHI, son of Addi, one of the ancestors of our Lord (Luke iii. 28).

MEL'CHIAS, head of the fifth of the twenty-four priestly families (1 Paral. xxiv. 9).

MEL'CHIAS, son of Herem, aided in building the walls of Jerusalem (2 Esd. iii. 11).

MEL'CHIAS, son of Rechab, built the Gate of the Dunghill at Jerusalem (2 Esd. iii. 14).

MEL'CHIAS, son of a goldsmith, built part of the wall of Jerusalem (2 Esd. iii. 30, 31).

MEL'CHIAS, son of Amelech. Jeremias is cast into the dungeon of Melchias (Jerem. xxxviii. 6).

MELCHIS'EDECH, king of Salem, and priest of the Most High God (Gen. xiv. 18); his genealogy is not given (Heb. vii. 1); when Abraham pursued and defeated the kings who had carried off Lot and his goods (Gen. xiv. 17-19) Melchisedech met him in the vale of Save, bringing forth bread and wine, for he was the priest of God; he blessed Abraham and gave him tithes (18-20); a figure of Christ (Ps. cix. 4; Heb. vii. 1).

MELCHISU'A, third son of Saul, slain with his father at Gelboe (1 Kings xxxi. 2).

MEL'CHOM, god of the Ammonites (4 Kings xxiii. 13; Sophon. i. 5).

MEL'ITA, same as Malta (Acts xxviii. 1).

MEL'LO, a city near Sichem; the people of these two places made Abimelech, son of Gedeon, king (Judg. ix. 6, 20).

MEM'MIUS, QUINTUS, one of the Roman ambassadors to king Antiochus Eupator, wrote to the Jews, ratifying all the acts of Lysias (2 Mach. xi. 34-36).

MEMPHIS, a city of Egypt. The princes of Memphis deceive Egypt (Isai. xix. 13); Jews resided there in the time of Jeremias (xlv. 1; xlv. 14; Osee ix. 6); its destruction foretold (Jerem. xlv. 19; Ezech. xxx. 16); God will destroy its idols (Ezech. xxx. 13).

MEN'ELAUS, son of Simon, of the tribe of Benjamin, succeeded Jason as high-priest, 172 B. C., by usurpation and bribery. He betrayed his country and religion (2 Mach. iv. 24); and was put to death by Antiochus, 162 B. C. (xiii. 4-8).

MEN'NA, son of Mathatha, one of the ancestors of our Lord (Luke iii. 31).

MEN'NI, a kingdom invited to war on Babylon (Jer. li. 27).

MEPH'AATH, a city in the tribe of Ruben, given to the Levites of the house of Merari (Jos. xiii. 18; xxi. 36).

MERAI'OTH, son of Zariaas, one of the high-priests (1 Paral. vi. 6).

MER'CURY, a god worshipped by the Greeks and Romans as the god of commerce. Paul was taken for this deity by the men of Lystra (Acts xiv. 11).

MER'CY. We must show mercy to our neighbor (1 Kings xv. 6; 2 Paral. xxviii. 9, 15; Ps. cxi. 5, 8; Prov. xiv. 21, 22, 31; Osee vi. 11; Mich. vi. 8; Zach. vii. 9; Matt. v. 7; ix. 13; xii. 7; xxiii. 23; xxv. 42; Luke vi. 36; Rom. xii. 13; Gal. vi. 16; Col. iii. 12; 1 Tim. v. 10).

MER'IBBAAL, son of Jonathan, more generally called Miphiboseth (1 Paral. viii. 34; ix. 40; 2 Kings iv. 4).

MER'OB or **MICHOL**, eldest daughter of Saul, promised to David but given to Hadriel, son of Bezellai of Molathi (1 Kings xiv. 49; xviii. 17, 19); her six sons were crucified by the Gabaonites (2 Kings xxi. 8).

MER'ODACH, an ancient king of Babylon, worshipped as a god (Jer. l. 2).

MER'ODACH BALADAN, king of Babylon, hearing of the recovery of king Ezechias, sent to congratulate him (Isai. xxxix. 1).

MER'OM, waters of, Jabin and the other kings of Chanaan assembled here to resist Josue (Jos. xi. 5).

MER'OME, a district where the children of Zabulon and Nephthali exposed their lives (Judg. v. 18).

MER'OZ, a place near the torrent of Cison. The people of this place would not aid their brethren in the battle against Sisara, and were cursed (Judg. v. 23).

MER'RHA, a mercantile town or country (Bar. iii. 23).

MES or **MOS'OCH**, fourth son of Aram (Gen. x. 23; 1 Paral. i. 17).

ME'SA, king of the Moabites, rich in flocks. He paid a tribute of one thousand lambs and as many rams (4 Kings iii. 4). He revolted against Joram, king of Israel. Joram, with Josaphat, king of Juda, and the king of Edom, besieged him in his capital. Mesa offered his son in sacrifice on the wall, when they retired (iii. 5-27; 1 Paral. ii. 42).

MESOPOTA'MIA, a province between the Euphrates and Tigrus. It is famous in Scripture. Phaleg, Heber, Thare, Abraham, Nachor, Sara, Rebecca, Lia, Rachel, and the sons of Jacob were born there (Gen. xi.-xxx.).

MES'RAIM, son of Cham (Gen. x. 6); his descendants settled in Egypt.

MESSI'AS. He is promised to Adam (Gen. iii. 15); to Abraham (xii. 3; xxi. 12; xxii. 18); he is to have a precursor (Mal. iii. 1); his birth of a virgin announced (Isai. vii. 14; Jerem. xxxi. 22); the time of his coming revealed to Daniel (Dan. ix. 24); the place of his birth designated (Mich. v. 2; Matt. ii. 6); his reign described (Jer. xxiii. 5); he is to enter the second temple (Agg. ii. 8; Mal. iii. 1); he is to abide among men (Isai. xii. 6); he is to be rejected by his people (xlix. 7, 9); he is called Jesus or Saviour (Matt. i. 21, 25); Christ, or the Anointed (Matt. xxvi. 68; John i. 41; iv. 25; vii. 41; xi. 27; Acts xvii. 3; xviii. 28); he is the Lamb of God (John i. 29, 36).